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Spiritual Concepts of Nund Reshi

An Islamic Perspective

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BASHIR TALIB

About the Book

Spiritual Concepts of Nund Reshi: An Islamic Perspective focuses on the fact that Islam shares common values of Oneness of God and goodness with all other religions. The book presents its thesis through unique *shruks* (shlokas) of medieval Kashmiri Sufi saint, Nund Reshi, popularly known as Shaikh-ul Aalam (the priest of whole world), putting these *shlokas* in Islamic perspective. The translation of the poetry has been kept as literal as possible to help students and other interested readers in understanding old fashioned Kashmiri language of this poetry. This makes the book important for the Kashmiri youth who are the first inheritors of the message of the saint and on whose shoulders the responsibility of spreading this message lies.

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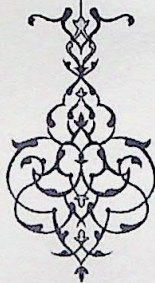


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About the Author

Bashir Talib – an outstanding educationist, an inquisitive scientist, a dedicated social worker and a spiritual mentor – was born in 1960 in an economically less affluent and educationally less advanced family in South Kashmir's Islamabad (Anantnag) town. Under tough and telling circumstances he qualified Bachelor's in Science and Master's in Education. Having started his professional career as a Government school teacher, he soon gave up the job and opted for an independent career as an educationist and science communicator. Mr. Talib is an inspiration for thousands of students and youth who under his guidance have participated in science exhibitions, conferences and educational camps. He is the author of several books in English and Urdu that address diverse issues pertaining to education, society and literature. Besides the present volume on Shaikh-ul Aalam, some of his other works include *Our Society*, *Aarzoo* (Aspiration), *Convenient and Comfortable Ways of Living*, *Mukhtasar Nama* (Concisely), *Risal-i-Aetiqad* (Treatise on Faith), *Practical Lesson Planning*, *Practical Micro-teaching* and *Practical Internship*. In 2009, the author was awarded third prize in a National level essay competition organised by Ministry of Human Resource Development, Government of India.



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By
Bashir Talib

Edited by
Dr. Muhammad Ilham



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Shaikh-ul Aalam
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Foreword

Shaikh Noor-ud-Din Noorani^(RA) commonly known as Shaikh-ul 'Aalam, a famous Sufi saint of Kashmir propagated the message of Islam in the 14th century through the local idiom, and as a result managed to penetrate every corner of the valley of Kashmir. His significance as a historical person is enormous and can be measured by the fact that his afterlife continues to inform the moral conscience of the Kashmiri people. In fact Noor-ud-Din^(RA) clearly exemplifies the notion of a moral individual, the 'piety minded', who by putting into practice the ideals of his moral conscience changes the course of history. It is his struggle to live according to the precepts of conscience. Shaikh-ul 'Aalam's humanistic conscience and his commitment to a just world reflects this moral struggle in abundant measure, as much as he stands vitally important in the annals of Kashmir history.

Keeping these facts in view, Markaz-i-Noor has been established to carry out research on multidimensional aspects of this grand and distinguished Sufi of Kashmir with special reference of his life, works and poetic discourses. The idea has been to not only popularize the Shaikh's message but more

importantly to carry out scholarly studies that situate his person and his thought from a variety of perspectives: moral, social, spiritual, historical, economic, etc. In this connection, Markaz-i-Noor Shaikh-ul Aalam Centre for Multidisciplinary Studies (SACMS) has not only had the privilege of publishing books and monographs on the life and philosophy of Shaikh-ul 'Aalam^(RA), it also publishes the annual journal *Alamdar* that reflects some of the broader ideals of his thought. In general, the Centre has endeavoured to benefit from the expertise and research of a fairly good number of prominent scholars of Kashmir history and culture who have translated, compiled and edited useful works on Shaikh-ul 'Aalam^(RA). To name a few of these works, we may mention *Kalam-i-Shaikh-ul 'Aalam, Gleanings from Shaikhul'-Alam, Noornama* (Urdu translation of Reshinama of Baba Naseeb-ud-Din Gazi), etc. Keeping up with that tradition, Markaz-i-Noor Shaikh-ul Aalam Centre for Multidisciplinary Studies (SACMS) is publishing "Spiritual Concepts of Nund Reshi: An Islamic Perspective" by Mr. Bashir Ahmad Wani (Bashir Talib), a result of long painstaking research carried out by him over many decades.

Mr. Talib is an outstanding researcher and a prolific scholar who has published several books on the educational and societal issues of Kashmir. He has adopted a novel approach to translate and analyse the poems (*shruks/shaluks*) of Shaikh-ul 'Aalam^(RA) in the light of Qur'anic theology, in a manner that is easy and accessible to the readers. Each verse of the saint is corroborated by the Qur'an and the Hadith, and substantiated by the ideological teachings of Islam. In particular, Talib focuses on significant ethical and philosophical themes emanating from Shaikh's poetry like *self, tawhid, hereafter, salvation, destiny, hypocrisy*, etc., and relates them to various Qur'anic verses and sayings of the Prophet Muhammad^(SAW), providing us a compendium that reinforces the popular belief that the saint's *shruks* embody the very idea and spirit of

the Qur'an (*Koshur Qur'an*). Aside from that, the distinctive feature of this book is that it has been written keeping in mind the present generation of youth, especially those young learners who are far removed from the essence of Kashmiri language and culture. The selection of verses of the Shaikh^(RA) and their division into chapters covering different themes certainly enables this book to achieve that objective.

Considering these aspects, I am sure the book will not only be an important addition to the already existing literature on the philosophy and poetry of Shaikh-ul 'Aalam^(RA) but also a meaningful attempt to attract youth towards the true message of Islam and its ethical teachings.

I am pleased to acknowledge the kind support and formal publication of the book under reference by Kitab Mahal Publishers with special reference to Sheikh Muhammad Waseem.

Prof. G. N. Khaki

Chairman

Shaikh-ul Aalam Centre for Multidisciplinary Studies

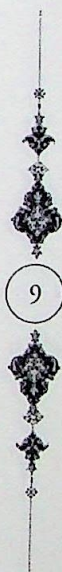
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University of Kashmir,

Srinagar

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Dedication

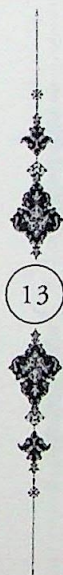
1. To my friend Mr. Ab. Rehman Mir (Shafiq Kashmiri) of Hefshirmal Shopyan for his help in rendering Shaikh's verses into English.
2. To Late Muhammad Amin Fani of Thamankut, Verinag, Kashmir who helped in preparing the notes of this book when author was under going E'tikaf (retirement to a mosque for continued prayer) with him in 1993, in a mosque at Kadipora, Islambad, Kashmir.
3. To my son Saim Dawood reading in class 9th who worked as a dedicated and energetic assistant with me to make this book a reality.

Preface

Leaving aside the debate, whether 9/11 incident was an inside job or actually conducted by extremist Muslims, one thing all of us agree to, is that it brought Islam in focus. The reason for this is that whatever is attributed by media to Muslims, attributes naturally to Islam as well. This, basically wrong approach, had a positive effect that some curious people began to study sources of Islam — Qur'an and Hadith (Prophet's sayings and deeds) for digging out the actual flaws (if any) or 'virtue' in this religion, which has a large chunk of population associated with it. This book aims at helping such people in a more concrete way by explaining the message and practice of Islam in the words of a Middle Ages Kashmiri saint, Nund Reshi, commonly known as Shaikh-ul 'Aalam (in the light of Qur'an and Hadith).

Going through this work, the reader (it is hoped) will understand that Islam shares the basic concept of 'God' and absolute value of 'goodness' with all other religions and any problem created by Muslims will be due to their non adherence to the teachings of Islam.

The second most outstanding feature of this book is, to make Shaikh's poetry understandable to new generation of



Kashmiris who due to obvious reasons prefer to read English rather than Kashmiri or Urdu. Pursuing this objective is important because the first and broader aim of this book is unachievable if Kashmiris, the natural successors / inheritors of Shaikh's message are themselves unaware of this great message. This is why I have aimed at a direct and simple/ditto translation of the Shaikh's verses, so that, the reader enjoys the beauty of Shaikh-ul 'Aalam's poetry, though it is at the cost of the literary charm of English translation. (See 'A note on Translation'). Explanation of some of the obsolete 14th century Kashmiri words and practices in 'glossary' at the end of the book and some explanatory footnotes wherever necessary again aim at the same. Pertinently, it is mentioned that only a part of Shaikh's poetry is discussed here as a sample and the headings allotted and arrangement of the topics is according to my own preferences as Shaikh didn't compile his poetry himself, and we are free to do so. As far as the source and selection of the Shaikh's poetry are concerned, I have used primarily '*Kullyat-e-Shaikh-ul 'Aalam*', compiled by Moti Lal Saqi and published by 'Academy of Art, Culture and Languages', Srinagar, Government of Jammu and Kashmir. Some other sources based on '*Noor Namahs*', '*Reshi Namas*' and folk lore were also utilized for this purpose. The author is aware of this fact that scholars raise some queries regarding the authenticity of a part of Shaikh's poetry but this is true for most of the poetry and prose produced in Middle Ages, and we will, perhaps, be never able to clear the controversy in this regard. Hope the reverend scholars will bear with me in this regard.

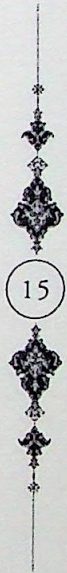
The short biographical note about Shaikh, some facsimiles and bibliography in the form of appendices at the end make this book more comprehensive and lucid.

Lastly, my special thanks to Dr. Muhammad Ilham, Faculty at Shaikh-ul Aalam Centre for Multidisciplinary

Studies (SACMS), University of Kashmir for thorough proof reading of this book. His brilliant suggestions helped a lot.

Suggestions from the readers for improvement will be appreciated.

Bashir Talib
Februaruy 11, 2022



A Note on Translation

As already mentioned in the preface, the mode of translation adopted for the 'Shulooks' of Shaikh-ul 'Aalam ^(RA) in this book is direct and simple. By this I mean a unique and innovative approach wherein the aim is that present generation of Kashmiri youth and the foreigners interested in Kashmiri language should be able to understand Shaikh's poetry and message directly from his (Shaikh's) original word. It is a pity that Kashmiri youth needs the medium of a foreign tongue (English) to understand their mother tongue (Kashmiri). One of the reasons of this grave situation is that some Kashmiri words, phrases, proverbs and cultural practices have become obsolete as six centuries have passed since Shaikh-ul 'Aalam lived in this land, reciting his 'Shalooks' or 'Shruks', in every nook and corner of the valley.

To give an example let us mention the shulook "نِس کرہ گو نکل" in this book. The 'shruk' is translated as "you will reap, what you sow" by Prof. Bashir Ahmad Dar in his book '*The Kashmiri Shaikh*' at Page 21. Qari Saif-ud-Din in his Urdu '*Guldasta Shaikh-ul 'Aalam*' at Page 139 translates same as "as you sow, so shall you reap" But a common Kashmiri can assess that this translation of the verse doesn't convey the actual beauty of Kashmiri literature. So I have translated the

verse as “One, who celebrates gongul, shall alone celebrate the kraw” and I have given the meanings of ‘gongul’ and ‘kraw’ as well. (See Chapter 5)

Example 2:

The verse “بۆن بھتی دبان ووباو” is translated as “(And) the dog barks: ‘sow, sow’. ‘Sow’ means same as ‘wow’ in Kashmiri used by Shaikh in his verse, and it also resembles ‘bow’ sound used in English for barking of a dog. This line and its context is also beautifully explained. (See Chapter 5)

Example 3:

The verse “نفے میا نے ہیر داگو” is translated as: “Oh, (baser) self (of mine), you are (as hard as) apricot wood knot.”

This line could also be translated as “My baser self is a hard nut to crack” but to retain the Shaikh’s actual language, we preferred former translation and this is what I mean by saying that this translation has been done at the cost of the lucid literally style.

Last but not the least, my utmost effort has been to retain the order of words in translation as per the order in Kashmiri verses. This has been tried for better understanding of Shaikh’s original poetry. To avoid any confusion and to explain meanings some words are put in braces taking care that the words outside the braces are actual meanings of Kashmiri text.

The English translation of the Qur’anic verses used in this book is generally by Muhammad Marmaduke Pickthall, a Christian converted to Islam in 1917. The translation of ‘Hadith’ quoted is from various sources, including the Islamic software, ‘Al-Alim’ and the ‘Hadith’ are authentic.

Similarly some abbreviations are used throughout the book like (SAW)- means ‘May peace and blessings of Allah be on Prophet Muhammad’, (RA) means ‘May Allah be pleased with him/her’.

Chapter—1

Self (*Nafs*)

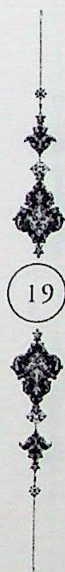
Nature of Self

(Baser) Self killed me, Ah!
Hidden it remained in darkness,
Could I find it, Ah?
With a sword, I would cut its throat.

نفسی موزس واے
 اُڑتھ یوٹھم گئے
 اُتھ ہے یہ ہیتم ہاے
 کرتل ٹھنہ ہس ہے

Islamic Perspective

In the above verses of Shaikh-ul 'Aalam (RA), the hidden nature of baser self is highlighted and man is warned of its detrimental effects on the pure human soul. This is what is mentioned in verse 53 of Surah *Yusuf* of Qur'an, which goes as:



“Yet I do not absolve myself (of blame): the (human) self certainly incites evil...”.

By a majority of commentators of Qur'an, this verse is attributed to Prophet Yousuf (AS) who says to Aziz (king) of Egypt that he (Yousuf) had never taken advantage of his (Aziz's) absence to play false with his wife, although he (Yousuf) was human and liable to err. Although some of the commentators attribute these words to Aziz's wife, but still we have divine (Qur'anic) confirmation of this plea that the self is lustful and is hidden in every human soul.

Self— A Resource

Self— a Resource

'Self'— don't rebuke it

(With) self, a dealing you have

Self is to be controlled,

Self realization is God realization.

نفس	مودپ	بداہ
نفس	ءَ تَر	چھی
نفس	پن	رُن
نفس	پنہ نہتہ	خودا

Islamic Perspective

Though Shaikh belonged to Kashmiri Sufi order known as 'Rishi order', he, however, seems to be deeply influenced by Qur'anic teachings of purifying self rather than suppressing,

rejecting or corrupting it as later is regarded in Islam as religious extremism and philosophical escapism. Qur'an categorically proclaims that:

Allah has put wrong and right aspirations in the nature of self and one who purifies it succeeds and one who suppresses or corrupts it fails. (Surah Ash-Shams, verses 8-10).

Again in Surah *Al-Hashr*, verse 19, Allah stresses the man should not forget his self.

"And be ye not like those who forgot Allah, and he made them forget themselves! Such are the rebellious transgressors!"

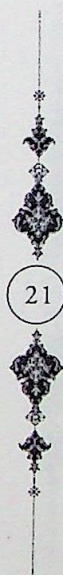
Finally, Shaikh's 'self control' seems to be inspired from Surah *An-Naziat*, verses 40-41:

"And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from mundane desires, their abode will be the paradise."

*Self did humiliate me,
Self did frustrate me;
Self is a mad elephant that breaks the chain
(of discipline)
One who restrains his self, reaches la-makan*.*

نفسی کوڈنس ائی ائی
نفسن کورنس پشیمان

* *La-makan* is philosophically a place not governed by laws of space and time and man reaching that place is exalted enough to enjoy the freedom from space time restrictions.



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بداه	مودپ	نفس
چھی	سودا	نفس
حداه	رئ	نفس
چھی	نودا	نفس

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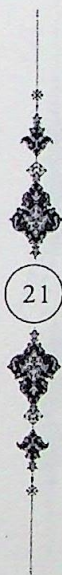
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نفسی کوڈنس ائی ائی
نفسن کورنس پیمان

* *La-makan* is philosophically a place not governed by laws of space and time and man reaching that place is exalted enough to enjoy the freedom from space time restrictions.



نفس چھی مدبوس بانگل ژئی
نفس تینو روٹ نہ دوت لامکان

(Baser) Self is a young bull, you tie him to plough
(Fear of) Fast, rope, stick and butcher knife should be
displayed to him
All this will make him pull the plough, (That will result in
reaping the yield in hereafter for,
One who celebrates gongul" shall alone celebrate kraw"

نفس چھی ہکھر گنڈن آس تے
فانچ رز مؤر شراکھ تس ہاو
توے سخر کری آس تے
یُس کرہ گونگل سئی کرہ کراو

Islamic Perspective

It is mentioned Surah *Shura* verse 20:

"Whoso desireth the harvest of the hereafter,
We give him increase in its harvest. And whoso
desireth the harvest of the world, We give him
thereof and he hath no portion in the
hereafter."

This is what Shaikh ^(RA) means by *gongul* and *kraw* and
fitting the bull in the plough means using the potential of self

* *Gongul* is a ritual in Kashmir wherein a farmer celebrates his first
day of tilling his fields in spring by distributing rice and walnut-
kernel among children.

** *kraw* is a similar celebration but at the time of harvest.

under divine guidance of do's and don'ts, especially prescribed in fasting (*Saum*).

*(You) Followed Satan of (baser) self
 Ah! Why did you deceive your own self?
 In perforated (airy) balconies you dwelt and in glass houses,
 By over-eating you were eaten by your fat
 Like firewood, you will be put tomorrow into the hearth,
 Ah! Why did you deceive your own self?*

پتہ پتہ لوگھ نفسِ شیطانی
 ہے کندِ پھوڑک پاڑی پانی
 زائرِ ڈیہ پتیر پتیر بینیہ رویہ خانی
 کھیئے کھیئے کھیونک اماڑنی
 زین زن کاکڑ ہو لاگئے دانس
 ہے کندِ پھوڑک پاڑی پانی

Islamic Perspective

We record here verses of Surah *Ya-Sin*, verses 60-64 without any comments; so that, readers will themselves see how the *Shulooks* under discussion are an indirect translation of these verses:

“Did I not enjoin on you, O ye children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed? And that ye should worship Me, (for that) this was the Straight Way? But he did lead astray a great

multitude of you. Did ye not, then, understand?
This is the Hell of which ye were promised.
Embrace ye the (Fire) this day for that ye
(persistently) rejected (Truth)."

Even the simile of man burning in hellfire like firewood used in this *Shulook* is borrowed from Qur'anic verse, Surah *Al-Baqarah*, verse 24, which goes as:

"...then fear the Fire whose fuel is Men and Stones..."

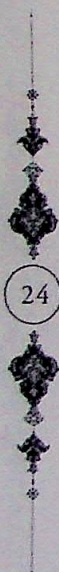
*Self is a wood knot from the forest,
It cannot be shaped into a plank, bar or cradle,
One who brought it out (from the forest) and in the hearth,
he burnt it,
It is he alone who followed Muhammad's way of life
(Shariah).*

نفس چھی وٺک اکہ زول
نیرس نہ پٹ، کوٹ منزول
یئر کڈتھ اوٺن گجہ زول
ئر شرع محمد پور

Islamic Perspective

"And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen." (Qur'an, Surah *Al-Baqarah*, Verse 207)

Hadith goes:



“No one among you is a true believer, unless his self aspirations are subservient to what I have brought to you (that is, Qur’an and Shariah)”. (*Mishkat*, p.30).

*Oh Man, You are engrossed in greed and lust!
Verily, you behave as a shopkeeper;
Self is driving you throughout a day,
It has fitted its plough on you,
It compels you to pick up cow dung
(dirty useless products);
A bit of wisdom I don't find (in you)*

ہا بندہ مس چٹکے لوٹیں تہ نہیں
سیود چٹکے لاگتہ وانی
نفس چھی پھر وان دوہس
پتہ چھی گنڈتہ لانی
تھپہ چھی دیا وان گوہس
عقلہ ہنر لبے نہ دانی

*Dog has fallen into (your) well,
Pure can't be your water;
Pounding husk you are (instead of paddy)
Ah, ignorance you demonstrate!
Urine are you mixing with milk,
You won't buy a little of it.*

ہون چھی گوشت کھوہس
 پاک کتہ سپدی پائی
 دوگ چٹکھ دوان توہس
 کیاہ چھ پائی نادانی
 گرمٹ چٹکھ ملہ وان دودس
 ہنس پڑی نہ دانی

Islamic Perspective

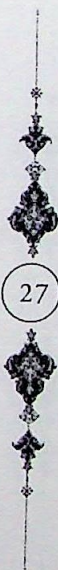
“Confound not truth with falsehood, nor knowingly conceal the truth.” (Qur’an, Surah *Al-Baqarah*, Verse 42)

*Self shall make your heart crazy,
 Sweet and everlasting (wealth) will it make you crave for,
 This is why faith and religion will be lost,
 O, my darling how will your heart allow all this to happen?
 (Oh my) baser self like a deer you are running blissfully,
 What shall you do at the time of death?
 Down you are to go into the soil and meaningless is your
 rejoicing,
 What for did you raise tall buildings,
 Later and former (everything) will be accounted (on
 doomsday)
 Reply you will give with whose support?*

نفس من مڑھ راوی
 میوٹھ تہ زوٹھ یرھی
 توے الھ تہ پلکھ راوی
 وونڈہ کتھ مالہ پڑھی
 نفو ہر ہنہ ژھالہ چھکھ ماران
 کیا سا کرکھ مرینہ گرے
 وٹن چھی میڑہ تل ٹل چھکھ چھوان
 کتھ کپڑ لڑتھ ووگنہ لرے؟
 پتہ بروٹھ سیتے حساب ہوان
 جواب دیکھ کتھ بترے؟

Oh, (baser) self (of mine), you are (as hard as) apricot
 wood knot,
 I tried to split you, split you never,
 In broad daylight you looted me, O Dacoit!
 O, a chasing dog, you left me never.

نفے میانے تہرو اگو
 دڑے دگ دگ پھولہم نہ زاہ
 مشنن مہتھ ژولہم ٹھگو
 ہا پتہ سگو ژولہم نہ زاہ



Chapter—2

Death and Grave (*Mout/Qabr*)

*A day will come, when tugged at would be my soul,
 Surrounded will I remain by friends and brothers, many,
 Together, all my brothers will give me a (last) bath,
 Shrieks will be let out by many (of them)
 Clothed will be my wet body,
 Good and bad deeds will be (only) companions of mine,
 Deported will I be to a solitary ground (graveyard)
 The dust will be stuffed (into my grave) by many,
 Seeing this all, why did you lose the eagerness (to do good
 deeds) O ignorant?*

*Here (at the point of death) many powerful men were
 bewildered,*

Don't long for children and sons,

Don't think, "I am a rich man"

*Tomorrow you will lose your balance and shut will be your
 two doors (two nostrils, two eyes, two elementary canal
 openings, etc.)*

Then your children and sons will chase you (to grave).

دوه اکہ لمہ لمہ لگہ یتھ جانس
 اُندی اُندی یار بائی روزنم کیتی
 سُمیتھ بائی بائی والنم سرائس
 لُر لُر بارو دِنم کیتی
 کپرا ولنم اُدِس پانس
 نندی تہ دُپٹھو لگنم پانس سلتی
 تراوتھ یتنم اند مادانس
 سُمیتھ مینہ پٹھ ژیلہ نم کیتی
 دُپٹھتھ کل کوه مُٹھی نادانس
 یتھ شایہ ویرگی ژہیتھ کیتی
 موکانچھ شری مری تہ گبر
 موبر گمانہ یہ چھس دُنیادار
 کالر ہوش تھکی تزو پنیہ زبر
 ادہ شری مری تہ گبر گنڈن لار

Islamic Perspective

Surah *Waqiah* of Qur'an, in verses 83-87 relates very beautifully the tragic end of life, inability of relationships of a dying person to save him from meeting this end, and good deeds being the only companions in that eternal abode.

“Then why do ye not (Intervene) when (the soul of the dying man) reaches the throat, — and ye the while (sit) looking on, — but, We

are near to him than ye, and yet see not, — then, Why do ye not, — if you are exempt from (future) account, — call back the soul, if ye are true (in your claim of Independence)? Thus, then, if he be of those Nearest to Allah (due to good deeds, there is for him) Rest and satisfaction, and a Garden of Delights.”

Further a Hadith goes in which Prophet ^(SAW) said:

“When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remain with him: his relatives, his property and his deeds follow him, relatives and his property go back while his deeds remain with him.” (Narrated by Anas bin Malik ^(RA), Sahih Bukhari, Vol. 8, Hadith No. 521).

Actually, in some cultures some valuables may go up to grave or crematory but in most of the cultures every valuable is left at home while as relatives move up to grave or crematory and only deeds go with the dead.

*The breaths (of life) have been granted counted,
If you realise it, you waste these not,
Breathe for the Truth (God) and be sure rubies you earned,
And the fact remains that every soul has to taste the death.*

نفس دیکھ اور مہینہ
گر ہلکے ٹہنہ کرکھ نہ فوت
دم دو حق لال زن زہینہ
نہ جھے کل نفس ذائقہ الموت

Islamic Perspective

Surah *Al-Imran*, verse 185, of Qur'an mentions as:

“Every soul shall have a taste of death and only on the Day of Judgement shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Paradise will have succeeded: for the life of this world is but goods and chattels of deception”.

*There (in the grave) what will you do?
A place, turbulent and dark
There your lovely heart will get agitated
(O) My ignorant self, grave shall embrace you
Beating will be there no one can intervene*

تیر کیا کری وو ڈھیر تہ گئے
یڈتہ لولہ وانج پھٹے ہو
نیر زس پانو قبر رٹی مالہ متے
مازن تیر کونہہ رٹے مو

Islamic Perspective

“Hearts that Day will be in agitation: cost down will be (their owners') eyes. They say (now). What! Shall we indeed be returned to (our) former (live) state?” (Qur'an, Surah *An-Naziat*, 8-10)



*With rope and rod in earth (grave) they will come,
 Adopting lies, aware I was not (of the consequences)
 Ultimately in the middle of the lake, the rope snapped,
 Born in the world, I earned nothing.*

رز تہ گز ہتھ بتلہ یتیم
 اپز کران زوانم مو
 پتو منڑ سپرہ ہب زھینم
 زہتہ دنیاہس کینہہ زوانم مو

*With folded hands and legs spread (at the time of death)
 You shall be taken without any worldly goods wit you
 From your abode you will be taken out forcibly
 In a solitary grave you shall be laid
 Virtuous ones will be greeted by Virgins of Paradise
 Bad people will be put to raging fire*

اتھ ز وٹھ کھور ز وبراوتھ
 نئے ذنی پیچ لول تراوتھ کتھ
 گرے نئے سمٹھ نرناوتھ
 سینے اند مزار ساوتھ اتھ
 نندن توارہ تھادین مولہ ناوتھ
 ڈٹھن دوزخ ناوتھ کتھ

Islamic Perspective

“Verily for the Righteous there will be an Achievement, Gardens enclosed and Grapevines, Maidens of Equal Age”. (Qur’an, An-Nabaa, 31-33).

The sinners will be in the Punishment of Hell, to dwell therein (for aye). (Qur’an, Az-Zukhruf, 74)

How can one avoid death and its pretexts?

Many valuable souls, were destroyed by it,

As water is sucked by new earthen ware (same does the death to our life)

The shopkeepers put up the shutters (meaning hustle and bustle of the world are no more for a dying person)

کیاہ کری زِ مرئس مرہ بن وکان
گو کمن جان چھانگر کرتھ
پونی زن ژمیتھ گو نوین بان
گر وانی وان پھالو دتھ

Death is a lion surely, where can you flee?

From the herd, you will be picked up as a sheep,

Without taking death-drink, recuperate not,

Earlier why did you not realize this fact?

مہگ پھے پہ تے کوٹو ٹل زے
کھیلے منز کردی ژارتھ کھٹ
مرگچ شربت چنہ زس نہ بل زے
نلہ کونہ گیوکھ ژہنتھ کھٹ

*For whom death shall from above come down,
 For him if whole world mourns spared he will be not,
 One who goes two and a half yards down into the earth,
 If a prophet he happens to be, back he return will not.*

یَسَیْمَ اَوْرے یو وے
 تَسَہے عالم تیر وِ لسی مو
 یَسَ دَافِن گزن بتلے وے
 نہ ہے نبی تیر آسہ کھسے مو

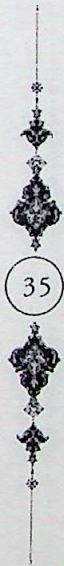
Surah—3 Self (Zu)

He existed (always) and he will exist (always)
'He, He' should you recite here (in this world)
He will take away from you, all of your worries,
O (my) Self realise now.

نُی اوس تے نُی آئی
 نُی نُی کُری زے یئیتہ
 نُی ساری اندیشہ کا سی
 ہے زو پائیں پتہ

Islamic Perspective

“He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.” (Qur'an, Surah *Al-Hadid*, Verse 3)



*He reached steadily to his destination,
 (One) who said consciously,
 Al-Hamdu, Qul-Hu-Wallah, At-Tahyatu'
 O (my) Self realise now.*

سُی ویو ویو ووتو
 نیمو دوپے نریتہ
 الحمد قل هو اللہ التیقاو
 ہے زو پالیں مہ

Islamic Perspective

“Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence).” (Qur’an, *Surah Inshiqaq*, Verse 6)

- * *Al-Hamdu* also known as *Fatihah* is the first chapter of the Qur’an, and it was the first complete chapter of the Qur’an, which was revealed to Prophet Muhammad (SAW). Before that only a few verses were revealed which were put by Prophet (SAW) in different chapters of Qur’an. This chapter has seven verses and is regarded as foreword of Qur’an, as whole Qur’an which is an explanation of these seven verses, was revealed in response to them. Shaikh being aware of the importance and connotation of this chapter of Qur’an puts it first. After *Al-Hamdu*, Shaikh puts *Qul-Hu-Wallah* or *Surah Ikhlas* which Prophet (SAW) regarded as one-third of Qur’an because it deals with *Tawhid*, one of the three fundamentals of Islam (the other two being *Risalah* (Prophet hood) and *Aakhirah* (Life hereafter)).

At-Tahyat is an important part of *Salah* prayer in which a Muslim tries to transcend this world while he whispers the prayer as narrated by Prophet (SAW) during his transcend to heavens when he (SAW) crossed the limits of time and space.

*For what purpose I earned (for) hearth
Earlier, I ignorant realised not
Now I blackened my face
O (my) Self realise now*

کندِ زلّٰہِ دانبرو
سَلِّہِ نا دانی زلّٰہِ نہ پتہ
یام کرہن کورم بکرو
ہے زو پالیں پتہ

Islamic Perspective

“And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorers in hell?” (Qur'an, Surah Az-Zumar, Verse 60)

*Eating excessively couldn't satiate your hunger,
O self, to this extend you should eat
Tomorrow, all eaten will get wasted,
O (my) Self realise now.*

کھم کھم کران یڈمو آئی
ہے زو نیقی کھنہ
کال کھیومت گڑھی ضائے
ہے زو پالیں پتہ

*Our home is at a solitary ground (grave)
There accompanies you no one,
There you have to face (the test) alone
O (my) Self realise now*

سون گرہ پچھے اند ماڈانس
توت کوڑھو لگہ نہ تہ
تہ پترن گز ہے جانس
ہے زو پائیں پتہ

*In forest I was caught in darkness,
How, being unable to see, I can catch hold of anything,
There to me blind who will help?
O (my) Self realise now.*

جنگل گیم گئے
کتھ اُنی تھپہ دو تہ
تہ اُنس اتھ کو مے رے
ہے زو پائیں پتہ

*Why did you say everything is mine (only)?
Nothing did you give in His (God's) way,
You are no one's; no one is yours,
O (my) Self realise now.*

کنہ کوڑھ میوئے میوئے
کنہ دتھ نہ تہنرے دتہ

ہے نہ کائسہ کاٹھہ نہ چوٹے
 پائیں زو پیتے

Islamic Perspective

“And urge not on the feeding of the poor, and ye devour heritages with devouring greed. And love wealth with abounding love. Nay, but when the earth is ground to atoms, grinding, And thy Lord shall come with angels, rank on rank, And hell is brought near that day; on that day man will remember, but how will the remembrance (then avail him)? He will say: Ah, would that I had sent before me (some provision) for my life!” (Qur’an, Surah *Al-Fajr*, Verses 18-24)

“And guard (yourselves) against a day when no soul will naught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.” (Qur’an, Surah *Al-Baqarah*, Verse 123)

“On the day when a man fleeth from his brother. And his mother and his father. And his wife and his children, Every man that day will have concern enough to make him heedless (of others). On that day faces will be bright as dawn.” (Qur’an, Surah *Abasa*, Verses 34-38)

Nasr dear, (your) self is like a candle on hanging stand,
 O, Nasr dear, (your) self is a one day guest,
 (Baser) Self should be trusted to be never, (it is) cunning,
 Friend (self) should be, at a solitary grave, looked for,
 O, the self of mine, (like) new moon,
 Your face I find like a crescent,
 In old age, o spinning wheel
 (of my being) your boards will loosen,*

* Nasr was one of the closest disciples of Shaikh, who accompanied him in his travels while preaching.

*The members of your family will dislike you,
 Without an oar, a ship I drove,
 I killed anger, hatred and lust,
 With pure heart, I stood still for Lord's search,
 Only then I realised myself.
 (O my) Ignorant self, go into meditation,
 Speak to your own self,
 Behold, if Satan may not loot your inner self,
 Then you will be raised with Abu Jahal;^{*}
 O, Self of mine, O, my own Self,
 Day by day (your) sins are 'ripening',
 For sins, you have a strong liking,
 There (in the hereafter) who can offer you help?
 Two angels will confront you,
 Same will be done to you, what a butcher does to a goat.*

نصر باہ زو چھی شمع زن تارس
 نصر باہ زو چھی دما پیٹھی پوڑے
 زوس پرہ زاه کری ز نہ مکارس
 یارس د زہم اند مزارس ووئے

پائے میانے پونم ژندرو
 موکھ زن ڈلوٹھے ژندروئے
 بچہ پیلے دلہ نے یندرو
 ادہ باژن گروکھ کھروئے

* One close neighbour of Prophet Muhammad (SAW) who teased the Prophet and the Muslims much and was killed in the battle of Badr (2 AH)

کھوڑ رستے چہاز توڑم
 موزم رکھ ریش تہ مہ
 شود وہنہ ریش صاحب گوزم
 اد پزیز نووم پنن زو

بڈ کندو اٹکھ پلس
 کچہ کر پنن ذاتس عتر
 یتھنہ شیطان فری شلس
 ادہ نلنہ ابو جہلس عتر

زو مینانے ہے من شوٹھو
 دوہ دوہ گوناہ چھی پوٹھانی
 گو نہن کئی پور تھم ٹوٹھو
 تہ کس یی نوٹھانی

نکچر تہ منکر بینہ یو بزوٹھو
 تی کرن یہ قصاب کرن گوٹھانی

Chapter—4

Tawhid (*Suy*)

*One (God) Who is here (in this world), He alone is there
(in the hereafter),
He alone is everywhere dwelling,
He is the wayfarer and He is the rider,
He, Himself is hidden (everywhere)*

42

اُس چھی یئیرِ سِی چھی تی
سے چھی پرہتہ جاہرِ رُتہ مکان
سے چھ پیادہ سے چھی رتھی
سے چھ سوزے گلیتہ پان

Islamic Perspective

“He is the First and the Last, and the Outward and the Inward; and He is Knower of all things. And He is with you whosoever ye may be. And Allah is Seer of what ye do.”
(Qur'an, Surah *Al-Hadid*, Verse 3-4)

“Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah’s countenance. Lo! Allah is All Embracing, All Knowing.” (Qur’an, Surah *Al-Baqarah*, Verse 115)

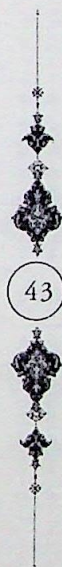
*I renounced everybody and relied upon You,
My yearning for You consumed my day (of life),
(When) in my soul, I stationed You,
Then I rejoiced with You.*

ساری تر اوتھ روئکھ مے ہے
مے نے ٹھانڈن لوئسم دوہ
جانس منز ییلہ روئکھ مے ہے
مے نے تہ پانس دِثم رھوہ

Islamic Perspective

“Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw...” (Qur’an, Surah *Al-Anfal*, Verse 17)

“Allah’s Apostle said, “Allah said, ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawafil* (praying or doing extra deeds besides what is obligatory i.e. Supererogatory prayers) till I love him, so



I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.' "(Hadith, Sahih Al Bukhari, Vol.8, Number 509)"

*'La-ilah-a-il-Allah' I understood fully,
 Into revelation, I transformed myself,
 I renounced my (mortal) body and His (immortal) being I
 embraced,
 (Then) In every manifestation, I saw my own self.*

لا اله الا الله صبح کو زرم
 وحی کو زرم پین پان
 وجود تراوتھ موجود سوزم
 ہر موکھہ وچھم پین پان

*If you concentrate on Him, your concentration shall come
 gushing out,
 Blossoms that you will bear will be 'Allahu' (Allah alone),*

* This is the basic concept of Islamic oneness or 'Tawhid' which is termed as 'Kalimah.' It means there is no God but Allah and the other part of this 'Kalimah' is 'Muhammad (SAW) is His Messenger.'

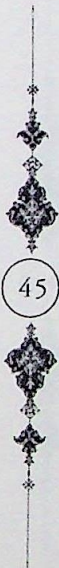
*(If) You walk up to Him, He will rush to you
(Then) From your heart shall gush out 'Allah, the alone'.*

کَلْ هَے کرکھ کَلِ دُزی
بِخَلْ لَکِی اللہ ہو
تَوہ یوہ گرہکھ نہ تَو دُزی
دَلِ دُزی اللہ ہو

Islamic Perspective

“Abu Huraira ^(RA) reported: The Messenger of Allah ^(SAW) said, “Allah Almighty says: I am as My servant expects of Me and I am with him as he remembers Me. If he remembers Me in himself, I will remember him in Myself. If he mentions Me in a gathering, I will mention him in a greater gathering. When he draws near Me by the span of his hand, I draw near him by the length of a cubit. When he draws near Me by the length of a cubit, I draw near him by the length of a fathom. When he comes to Me walking, I come to him running.”
(Sahih al-Bukhari 7405, Sahih Muslim 2675)

*With bowed head, be O, my dear, God's slaved
You will find Him through this lone way
Otherwise you will be there (in hereafter) highly ashamed
Lord is one, here as well as there*



کلمہ تراؤتھ آس مالہ بندہ
 اتھ توہ یہی نہ اکی کتھ
 نہ تہ آکھ کوٹ شرمندہ
 صاحب چھ اکے یتہ کیا تہ

Islamic Perspective

“When a believer takes one step towards me, I take ten towards him. When a believer walks towards me, I come running.” (Hadith Qudsi)

Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better)(Qur'an, Surah *Al-Baqarah* Verse 22).

Ah! Who comes to You (O, Allah) without any greed?
Ah! Who is there such large-hearted?
With paradise as aim and hell as fear
O! God you are being prayed

کس یہ نے کن بے غرضیہ
 کس آسہ دلس تیوت وسعت
 جنتکو ہاوسہ تہ دوزخنیہ بیہ
 دیہ چھی کران عبادت

Islamic Perspective

“And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.”
(Qur'an, Surah *Al-Baqarah*, Verse 207)

There (in hereafter) how can you be helped by father and mother?

There you have to put up alone

O! God, remove the polytheistic cobweb from me

Earned deeds shall alone go with you, there

تیرے کیا کری مول تہ موجی
 ینتہ روزن کدائجی پیے
 دیہ کاسم شہر کچر زائجی
 ارزیشک باجت عزت تو تے

Islamic Perspective

This verse is a beautiful derivation from Surah *Luqman*, Verse 13 of Qur'an in which it is said that parents here, in this world, can advise you against polytheistic thinking and acts but can't help you there, in hereafter, where nobody will accompany you. The verse goes as:

“And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo!

to ascribe partners (unto Him) is a tremendous wrong”

*Why did I come (to this world) and why shall I separate
(From it)?*

*O God taking birth is my (only) allegation for this
The rain of blessing shall pour, sure
Sparrow's taking water shall not lessen this rainfall*

کندے آس تہ کندے تھنہ
صاجو زہنہ چی گیم ہانزہ
رحمت باران روزنہ پنہ
رہ ہند تریش چنہ چھونہ نہ رانزہ

Islamic Perspective

“How disbelieve ye in Allah when ye were dead and He gave life to you! Then he will give you death, then life again, and then unto Him ye will return.” (Qur'an, Surah *Al-Baqarah*, Verse 28)

*During the day I offered additional prayers—about a
hundred,
Throughout the night I kept vigil,
If you accept (my prayer, then I am the blessed one),
Otherwise, like a dog I kept vigil (of no use).*

دوہس گڈارم نفلہ ہتھا
 راتس روڈس زاگے
 یوڈ وے کرسم قبولیتھا
 نہتہ ہون زن پھیوڑس آگے

If you understand Oneness, you will lose your very entity,
 This Oneness has proved highly inflammable,
 Reason and thought? You can't send there (to explain
 Oneness),
 No one could drink that river.*

کینے بوڑکھ کنہ نو روزکھ
 اُمی کینن دیت کوتا جلاو
 عقل تے فکر تور کوت سوزکھ
 کمر مالہ چتھ ہیونک نہ دریاو

Islamic Perspective

“Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the Words of my Lord were

* ‘Oneness’, ‘unity’, or ‘tawhid’ is a unique Islamic concept which means that Allah is one in His being as well as in His attributes.

** This ‘Shruk’ is attributed to Lala Arifa, a Reshi poetess before Shaikh-ul ‘Aalam, in ‘Noor Namas’, the first compilations of Shaikh by Baba Kamal and Baba Khalil . (Moti Lal Saqi, the editor of ‘Kulliyat-e-Shaikh-ul-Aalam’).

exhausted, even though We brought the like thereof to help." (Qur'an, Surah *Al-Kahf*, Verse 109).

"Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light, Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is knower of all things" (Qur'an, Surah *An-Nur*, Verse 35).

Chapter—5

Doomsday and Hereafter

(*Doh-Ak-i-/Tat-i*)

*Lord, one day, exercising His wish,
Will annihilate this world,
The earth and the skies will be broken into pieces,
Neither will He care about it, nor will He feel pity.*

صاحب دہ اکہ دورا کرے
کرہ یتھ سمارس لر پار
زمین آسمان پڑ پڑ کرے
نہ گرمہس پروانہ یس عار

Islamic Perspective

“On the day when the first trump resoundeth.
And the second followeth it, On that day hearts
beat painfully. While eyes are downcast.”
(Qur'an, Surah *An-Naziat*, Verses 6-9)

One Who Celebrates 'gongul' Shall Alone Celebrate 'kraw'

*In spring (your) obligations you attend to,
In spring for autumn, you lay by something,
In sweet winter, you repose trust (in God)
One who celebrates gongul* shall alone celebrate kraw***

زیتھس فرضِ علا کرے
زیتھا ہر دہی کر تھ تھاو
یٹھے ماگس کر توکلے
یُس کرہ گونگل نی کرہ کراو

*Youth is (your) spring, realize it in the first instance,
Earlier you prepare for your original abode (hereafter),
Late be not, spring (season) is fleeing,
One who celebrates gongul shall alone celebrate kraw.*

آدن سوٹھ چھی زین اولے
ہڑوٹھی گرہ رٹھ مالہ پنن تاو
ہتھیتھ نہ گرہ کھ سوٹھ چھی زھلے
یُس کرہ گونگل سے کرہ کراو

* *Gongul* is a ritual in Kashmir wherein a farmer celebrates his first day of tilling his fields in spring by distributing rice and walnut-kernel among children.

** *Kraw* is a similar celebration but at the time of harvest.

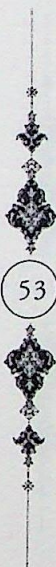
*(In) transitory world you don't trust
 Ahead there are chills, and hot poisonous winds,
 Daughters-in-law, daughters, children and the members of
 your family admire you, no doubt (but)
 One who celebrates gongul shall alone celebrate kraw;*

اپزس ذنیس مو کر یڑھ تے
 بروٹھ یچھے تار تہ یٹن واو
 نوشہ کور شری باڑ برنس یڑھ تے
 یس کرہ گونگل سنے کرہ کراو

*(Baser) Self is a young bull, you tie him to plough,
 Fast, as rope and stick, should be displayed to him,
 All this will make him pull the plough,
 One who celebrates gongul shall alone celebrate kraw;*

نفس چھی بکھر گٹنن آس تے
 فافچ رز، مؤن، بیم، تس ہاو
 توے سکھر کری آس تے
 یس کرہ گونگل سنے کرہ کراو

*Plough share (of human potential) should be bathed and
 cleaned,
 Yoke is your intention, ill intentions should be avoided,
 Ploughing is your recitation (of the Qur'an), do recite it
 correctly,
 One who celebrates gongul shall alone celebrate kraw;*



آلہ پھالہ غوسل طہارت کر تے
 پیٹ چھ نیت کل کول تراو
 وائی چھ قرات ضعی پر تے
 یس کرہ گونگل سے کرہ کراو

*With humility, you kneel (as in Salah),
 Weed has grown in your farm, uproot it,
 Prostration is obligatory (as you do) in weeding out a weed
 (in the farm) in hot summer,
 One who celebrates gongul hall alone celebrate kraw;*

لہزم سلتز روکوس و س تے
 ہامہ چھ کھس کڈتھ تراو
 لازم عجدہ چھی پنڈہ تاوس تے
 یس کرہ گونگل سے کرہ کراو

*Islamic deeds should be done day and night,
 Knowledge edifice is dwelt by Kalimah* (weak) cobweb (of
 anti-kalimah) should be abandoned,
 Roza,** Namaz,** Haj,** Zakat,** should be done in
 right manner,
 One who celebrates gongul shall alone celebrate kraw;*

- * Kalimah is a declaration which if recited in full faith makes a person Muslim and it means: "there is no God but Allah and Muhammad (SAW) is his messenger.
- ** Roza or Saum is Islamic way of worship where a person is fasting for pleasure of Allah.
- *** Namaz or Salah is worshipping Allah by praying it five times a day by a Muslim.
- **** Haj is the pilgrimage to Kabah in Makkah, obligatory once in life
- ***** Zakat is 2.5% help paid to poor by rich, yearly.

اسلام کا جس دہہ دین برتے
 علمِ گرہ کلمہ چھی، زائے تراو
 روز، نماز، حج، زکوٰۃ، واپڑے کرتے
 یس کرہ گونگل سنے کرہ کراو

*Always you should fear watchmen (angels recording deeds),
 They spent days in recording and watch you carefully,
 Believe and fear the land owner (Lord),
 One who celebrates gongul shall alone celebrate kraw;*

دہہ دہہ بر شکھدرس تے
 دہہ دہہ لاگئے وچھنے دزاو
 یڑہہ ہم بر تو چکمہ دارس تے
 یس کرہ گونگل سنے کرہ کراو

*Ripened crop (of deeds) in store (of hereafter) will be
 inspected (by God),
 Graded will be all crops, one by one,
 The door will then be closed (of your store) with a seal
 One who celebrates gongul shall alone celebrate 'kraw;'*

پیتھ کھلس رے کڈنس تے
 بیون بیون پھلس پنس ناو
 تزفیتہ برس چھانپہ کرنس تے
 یس کرہ گونگل سنے کرہ کراو

*In small bundles will be distributed (your crop),
Goo, normal, grey and white (various varieties) will be
inspected,
After harvesting and cleaning, it will be weighed,
One who celebrates gongul shall alone celebrate kraw;*

پھنچن باگنے کرناؤں تے
توخمی رسی زگ چھوٹ ہاؤ
لوہ و تھ دہنہ و تھ تولناؤں تے
یُس کرہ گونگل سے کرہ کراؤ

*At the first stage, grave shall be shown (to you),
You will be asked to leave worldly intoxication,
While repenting and repenting beaten you will be,
One who celebrates gongul shall alone celebrate kraw;*

اولے لحد ییلہ ہاؤں تے
دینس دنی پیچ مستی تراؤ
تویہ تویہ کران چوب دنیاؤں تے
یُس کرہ گونگل سے کرہ کراؤ

*Don't be fascinated by a perforated (airy) balcony and glass
house,
There you have to bear the brunt alone,
How much you preach to an ignorant?
One who celebrates gongul shall alone celebrate kraw;*

مومار زائل دُیہ رویہ خانس تے
 تیرے چھی پترن گزی ہے ہاو
 کوتاہ پڑی زے نادانس تے
 یس کرہ گونگل سے کرہ کراو

*Adam, O unaware be careful,
 Your sown (crop) there you will reap,
 The sins and virtues will be weighed in a balance,
 One who celebrates gongul shall alone celebrate kraw;*

آدم غافلہ شن پانس تے
 ووومت تے لونکھ ہاو
 تولے پاہ پز میزانس تے
 یس کرہ گونگل سے کرہ کراو

*Headman, as the intercessor, you bring to the governing
 authority,
 Your case, you hand over to him,
 'Nund Rishi' (Shaikh-ul 'Aalam) is aware of farming
 practice,
 One who celebrates gongul shall alone celebrate kraw.*

موقدم شفیع آن سرکارس تے
 مقدمہ پننے تس پٹھ تھاو
 ہند رویش واقف کشت کارس تے
 یس کرہ گونگل سے کرہ کراو

Islamic Perspective

The best meaning of the Shruk 'One who celebrates *gongul* shall alone celebrate *kraw*' is in the words of Qur'an as:

"Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter." (Qur'an, Surah *Al-Shurah*, Verses 20)

At another place in the Qur'an, Surah *Al-Anam* verse 32 which reads:

"Naught is the life of the world save a pastime and a sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?"

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A Hadith in this regard goes as follows: Allah's Messenger (SAW) said to a man during an exhortation,

"Grasp five things before five others: your youth before your decrepitude, your health before your illness, your riches before your poverty, your leisure before your work, and your life before your death." (Ibn Abbas (RA) reported in Al-Hakim Mustadrak)

I was drifted by boarding a floating boat,
In a whirlpool, I was caught and how can I find the shore,
Sugar (good deeds) I added to vinegar (bad deeds) weighing
quarter of a kilo,
Will vinegar get sweetened or will sugar get sour?

اہرونی وڑھاس چہرۂ ناوے
 آہلزی وولس کتھ لگہ ٹھٹھے
 نابہ ٹھنیام سترہ کانز پاوے
 بیٹھیاہ کانز کینہ نابہ ٹھٹھے

*Heap of grain I left for heap of dirt,
 Concentration and wisdom were consumed day and night,
 Gold and silver I forsook for brass,
 Sword I broke to turn it into sickle.*

پھل ڈیر تزاوتھ نل ڈیر وٹوم
 کل بود کیئے نم دین کیو راتی
 سون روپھ تزاوتھ سرتلہ روم
 کرتل پھٹم تہ گری مس دراتی

*I came (to this world) for an hour and left after an hour,
 Kangri,* I need for warmth,
 You build (quickly) a tall building,
 You will die and it is for whom?
 Your eyes are fogged and ears deafened,
 For nothing, you trusted five days (i.e., trusted your short
 life).*

* Kangri is a traditional Kashmiri earthen ware pot (framed by willow branches for safe handling) for keeping burning charcoal to give warmth.

تیز گرا گہ ہنر گرا
 کانگر گڑم تیز کپی
 لدتہ ہنیتہ وہ گز لراہ
 تہ مرکہ تہ یہ کس کپی
 اچمن پڑ کنن زراہ
 نحقہ پانزدہ دودہ پڑتہ پڑھی

Islamic Perspective

“Lo! Unto Us is their return. And Ours their reckoning.” (Qur’an, Surah *Al-Ghashiyah*, Verses 25-26)

“But ye prefer the life of the world. Although the Hereafter is better and more lasting.” (Qur’an, Surah *Al-A’la*, Verses 16-17)

*Money is to get consumed in (making) windows and gables,
To this extent, world should not be desired (earnestly),
Striving you are not for the most needed things (in the
hereafter),*

*‘God’, in the morning and in the evening, should be your
goal,*

*Fearing you are not that world’s ridicule,
Beware of sins (and humiliation).*

دیارن گلن چنی دارن تہ بامن
 پیز مو ذنیچ کامن بر
 ستر کران چھکنہ اصلکو سامن

نگو صبحس تہ شامن سر
 کھوڑان کونہ چٹکھ توہ جن پامن
 یتھنو گرہی دامن تر

Islamic Perspective:

“In gardens they will ask one another.
 Concerning the guilty: What hath brought
 you to this burning? They will answer: We
 were not of those who prayed. Nor did we
 feed the wretched. And we used to deny the
 Day of Judgment, Till the inevitable came
 unto us.” (Qur’an, Surah *Al-Muddathir*,
 Verses 40-47)

“And the dwellers of the Garden cry unto
 the dwellers of the Fire: We have found that
 which our Lord promised us (to be) the Truth.
 Have ye (too) found that which your Lord
 promised the Truth? They say: Yea, verily.
 And a crier in between them crieth: The curse
 of Allah is on evil doers. Who debar (men)
 from the path of Allah and would have it
 crooked, and who are disbelievers in the Last
 Day.” (Qur’an, *Al-A’raf*, Verses 44-45)

(And) the Dog Barks: ‘sow, sow’

*In the compound, calls the dog,
 O my brothers, listen to me, please*

One who sows here (in this world), he alone reaps there (in the hereafter),
(And) The dog barks: 'sow, sow'.

آنگنہ ناد چھو کران ہوئی
 بایو مینہ کن توہر شَر تو
 تیر بی وو تیر تی لونی
 ہون چھو دیان وو با وو

Grave cries: "Do something for me",
Bring here something with you,
By dread, my skeleton sheds flesh,
(And) The dog barks: 'sow, sow'.

قبرا ودان سر کینہ میو
 یور کیت کینہا رَتر اُنی تو
 با بتر کزنس ماز مہ چھو
 ہون چھو دیان وو با وو

"Nakeer and Munkar" will question you,
Love God and His messenger ^(SAW),

* This last stanza which repeats a number of times in this poem is very interesting as far as context and meaning are concerned. It is said that Shaikh's brothers were earning their living by committing theft during the night. In earlier days of Shaikh's meditation and preaching, they forced him to accompany them during one night. Dogs barked: 'bow, bow'. Shaikh relates this sound to Kashmiri 'wow, wow' which means 'sow, sow' in English.

** Names of two angels appearing in grave to question the soul.

Spear and mace they will use; they will crush (men) to pieces,
(And) The dog barks: 'sow, sow'.

نکیر تہ منکر ۛن پر ۛھنو
 خدائے تہ رسول لے کری تو
 نیہ گورہ ۛن ریز کرنو
 ہون چھو دیان وو با وو

Islamic Perspective

“Allah’s Messenger ^(SAW) said: When the dead body (of a Muslim) is buried in the grave there appear before him two Angels, both having black faces and blue eyes. One is called *Munkar* and the other is called *Nakir* and they say: Say what you have to say about this person and he will say: He is the servant of Allah and His Messenger. I bear testimony to the fact that there is no god but Allah and that Muhammad ^(SAW) is His Messenger and they both will say: We already knew that you would say this. Then his grave will be expanded to the extent of 4900 square cubic feet and it will be illuminated, then it will be said to him: Go to sleep and he will say: I intend to go to my family in order to inform them and they would say: Go to sleep like the sleep of a newly wedded bride whom no one awakens but one who is dearest to her

amongst his family members. Only Allah would resurrect him from his resting place. If he (the dead) were a hypocrite he will say: I heard people making a statement (pertaining to the oneness of Allah and the apostle hood of Muhammad ^(SAW)) and I said the same but I do not know. And they would say: We already knew that you would say this and the earth will be told to press him and it will press him till his ribs are clasped together and he will not be relieved of the torment till Allah resurrects him from his resting-place.”
(Hadith Number 44, Tirmidhi)

*There, when the file will be opened,
We, our lies, can't conceal,
Listen, you alone have to bear the brunt,
(And) The dog barks: 'sow, sow'.*

تتہ ییلہ دفتر ہن واژنو
اُس اُڑ پین کس کھٹو
سُن تو گنہ ہے چھی پترنو
ہوئن چھو دیان وو با وو

Islamic Perspective

“Those who deny the Day of Judgment. Which none denieth save each criminal transgressor, Who, when thou readest unto him Our revelations, saith: (Mere) fables of the men of old. Nay, but that which they have earned is rust upon their hearts. Nay, but

surely on that day they will be covered from
 (the mercy of) their Lord. Then lo! They
 verily will burn in hell, And it will be said
 (unto them): This is that which ye used to
 deny. Nay, but the record of the righteous is
 in *Iliyin*. Ah, what will convey unto thee what
Iliyin is!" (Qur'an, Surah *Mutaffifin*, Verses
 11-19)

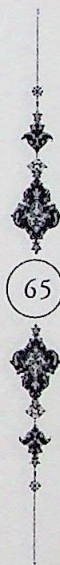
*Sins and virtues, there will be weighed,
 Brothers! For there you prepare yourself,
 (Think) Your (deeds) will be over-weight or under-weight,
 (And) The dog barks: 'sow, sow'.*

پاپ تہ یز تہ ہن تولو
 بالو تہ کے پائے کری تو
 لگوو نہر کینہ گرہ وو چھونو
 ہون چھو دیان وو با وو

Islamic Perspective

"Then, as for him whose scales are heavy
 (with good works), He will live a pleasant life.
 But as for him whose scales are light, The
 Bereft and Hungry One will be his mother.
 Ah, what will convey unto thee what she is!
 Raging fire." (Qur'an, Surah *Al-Qari'ah*,
 Verses 6-11)

*Everyday, gold and silver I earned,
 Everyday people remained in my servitude,*



*Everyday I tailored, cut and measured (my clothes),
At last I realized, I was ashamed (of my deeds).*

دوہے سون تہ روپہ زلوانم
دوہے لوکھ روڈم بند گے
دوہے سونم کپٹم تہ میوانم
پتو زلوانم پلیم شرمند گے

Chapter —6

Salvation (*taar*)

*Selfishness is detrimental to religion,
Nothing will yield, your land (of heart),
O Nasar dear! Would that you remain obedient to your
companion (God),
Then surely you will be given a horse under your saddle,*

نفسائیت چھے نوقسان دینس
 یووی نہ تو زمینس پھل
 نصر باہر وگہ روزہم قرینس
 توہ سمند دے زینس تل

*O Nasar dear! Give your soul in the custody of the soul
giver,
It will wipe off your mirror's (heart's) dirt,
If the day will be spent by you in weeping (and fearing
Allah),
Then Prophet (SAW) will embrace you.*

نصر باہ پان پُتر جان آفرینس
 تُوہ مَترِ ثلی اُپنِس تل
 دوہ یوَد کراوِکھ وِڈنِس تہ یوَنس
 ادہ حضرت رچھی سہنِس تل

Islamic Perspective

“So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful.” (Qur’an, Surah *At-Tagabun*, Verse 16)

“And when My servant question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them bear My call and let them trust in Me, in order that they may be led aright.” (Qur’an, Surah *Al-Baqarah*, Verse 186)

“We verily created a man, and We know what his soul whispereth to him, and We are nearer to him than his jugular vein.” (Qur’an, Surah *Qaf*, Verse 16)

“And to Allah alone belongs the knowledge what is hidden in the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do.” (Qur’an, Surah *Hud*, Verse 123)

Narrated Abdullah bin Masud ^(RA): “The Prophet ^(SAW) said to me, “Recite (the Qur’an) to me.” I said, “O Allah’s Apostle! Shall I

recite (the Qur'an) to you while it has been revealed to you?" He said, "Yes." So I recited Surah *An-Nisa'* (The Women), but when I recited the Verse: **"How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people."** (4:41) He said, "Enough for the present," I looked at him and behold! His eyes were overflowing with tears." (Hadith, Number 570, Vol. 6, Al-Bukhari)

In the above *shruk*, Shaikh puts forth an important condition for seeking the intercession of Prophet ^(SAW). He stresses that a servant of Allah should spend his maximum time in the remembrance of Allah, should fear Him and shed tears. Most of the people, including Christians and Muslims are misled by the concept of intercession when they think that their mere relation with their Prophet (and not personal performance) is essential for their intercession. However, Shaikh opposes it. There is a Hadith regarding intercession as under:

Narrated Anas ^(RA): "...They will come to me, and I will ask my Lord's permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allah will, and then I will be addressed. 'Raise up your head (O Muhammad)! Ask, and your request will be granted, and say, and your saying will be listened to; intercede, and your intercession will be accepted.' Then I will raise my head and glorify and praise my Lord with a saying (i.e. invocation). He will teach me, and then

I will intercede, Allah will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allah) and fall in prostration, and will do the same for the third and fourth times till no-one remains in the (Hell) Fire except those whom the Qur'an has imprisoned therein." (Hadith, Number 570, Vol. 8, Al-Bukhari)

*You are not aware of your future moment,
Pooh! Your intelligence and knowledge,
Hold Noah's ark,
Otherwise a deep sea you can't cross.*

خبر نے تھوئے نہ رُس
تھو کہ چاہے پاری زانی
ناو تھپہ کرتہ نوخس
نتہ صدرس تھاہ کتہ پانی

Islamic Perspective

"But they denied him (Noah), so We saved him and those with him in the ship, and We drowned those who denied Our token. Lo! They were blind folk." (Qur'an, Surah *Al-A'raf*, Verse 64)

Narrated Abu Dharr ^(RA): "While holding the door of the Ka'bah, Abu Dharr ^(RA) told that he had heard the Prophet ^(SAW) say, "My family among you are like Noah's ark. He who sails in it will be safe, but he who holds back from it will perish." (Hadith, Number 1642, Tirmidhi)

*When you repent, you can cross the lake (of salvation),
Repentance, at this point is like a sailing boat,
Without remorse, O my self what can you do there?
Where you shall have to face the chill and poisonous
winds(hot winds).*

تو یہ یوں کر کہ ہو سہ تر کہ
تو یہ چھی پڑی کن تا پڑی ناو
تو یہ زس پانو تیرہ کو ابر کہ
یئیتہ چھے تارہ تہ بئش واو

Islamic Perspective

"And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He giveth His bounty unto every bountiful one. But if ye turn away, Lo! (then) I fear for you the retribution of an awful Day." (Qur'an, Surah Hud, Verse 3)

Narrated Abdullah ^(RA): "When the Prophet ^(SAW) returned (from Jihad), he would say *Takbir* thrice and add, "We are returning, if Allah wishes, with repentance and

worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allah fulfilled His Promise and helped His slave, and He Alone defeated the (infidel) clans.” (Hadith, Number 317, Volume 4, Sahih Al-Bukhari)

O God, the Great, Forgive My Sins

*When the trumpet will be sounded and the earth cracked,
O God, the great, forgive my sins,
In the past, I had my youthful glamour,
Now I am useless;*

پوگ یتیلہ واین زمین پھٹن
بار خودایا پاپ نوار
تیلہ مے اوسم یاوئن چھوہ
وئی تہ یہ گوس نابکار

*Soul will leave (the body) first followed by greed,
The two will depart and turn useless,
Whatever you send for future (in the way of Allah) that
will be useful;
O God, the great, forgive my sins.*

زؤ نیر بزوتہ لوب نیر پتہ
گرہن دون زہ وتہ بیکار
یہ دکہ بزوتہ تی لگہ پتہ
بار خودایا پاپ نوار

*You will have to live in a narrow space,
I will be throttled by scorpions, and snakes,
As, if oil will spread on a big basket full of cotton,
O God, the great, forgive my sins.*

روژن یارہ پلیم ژھوٹے
ہئے ولنم کر دم تہ مار
تیل زن تنلم پٹھہ فنیہ فے
بار خودایا پاپ نوار

Islamic Perspective

“For when the trumpet shall sound, Surely that day will be a day of anguish, Not of ease, for disbelievers. Leave Me (to deal) with him whom I created lonely, And then bestowed upon him ample means, And sons abiding in his presence. And made (life) smooth for him. Yet he desireth that I should give more. Nay! For lo! he hath been stubborn to Our revelations. On him, I shall impose a fearful doom.” (Qur’an, Surah *Al-Muddaththir*, Verses 8-17)

“And when the earth is spread out. And hath cast out all that was in her, and is empty. And attentive to her Lord in fear!” (Qur’an, Surah *Al-Inshaq*, Verses 3-5)

O Allah, I am Ashamed Before You!

*Often I forgot to realise (Him),
O Allah, I am ashamed before you!
Your omnipotence I didn't honour;
O Allah, I am ashamed before you!*

وَرِ وَرِ مَوْثِقُمْ سِرْ
يَا اللّٰهَ تَحْسُ شَرْمَنَدِه پَوْن
چَانِه قَوْدَرُ زَانِم قَدْرُو
يَا اللّٰهَ تَحْسُ شَرْمَنَدِه پَوْن

*I cannot lift the load, I am over burdened,
I didn't remember the grave,
That narrow and dark (grave) I can't bear with;
O Allah, I am ashamed before you!*

هَيْكِه نَسِه بَار آم بَرُو
وَرِ يَاد كَرِم قَبْرُو
تَتِه زَهْوِيَه تِه گِيَه زَرُو
يَا اللّٰهَ تَحْسُ شَرْمَنَدِه پَوْن

*I am the follower of Prophet Muhammad (SAW),
I recognise him but behave as a blind.
I took birth (as a man) but didn't act well;
O Allah, I am ashamed before you!*

چھس امتی حضرت سُنڌی
 کوه دُیہتہ لوگم اوئے
 زہتہ ہتی کرم کارنو
 یا اللہ چھس شرمندہ چون

*Beneficence (of Prophet (SAW)) I didn't honour,
 I left milk and water I began to churn,
 (Now) I realise but now I am of no value;
 O Allah, I am ashamed before you!*

احاس زانم قدرنو
 بیوٹم دود تراوتہ پونی ندنو
 ژہانم لوه نو وونی اکھ ہارنو
 یا اللہ چھس شرمندہ چون

*My feet didn't touch the ground (due to my engagements or
 pride),
 Good path I didn't tread,
 Satan I began to recognise;
 O Allah, I am ashamed before you!*

پاد پادری تراوم ہتھرنو
 ہڑوتہ لوگم پان نو
 ابلیس بیوٹم سرنو
 یا اللہ چھس شرمندہ چون

Angels will come into my grave,
 They will ask, "Whose slave are you?"
 (While) Answering I will tremble;
 O Allah, I am ashamed before you!

فرشتہ و ستم ارنو
 دپنم بندہ چٹکھ کو بندو
 جوابس روپم تھرنو
 یا اللہ چٹس شرمندہ پون

Bridge Sirat* I can't cross,
 (O God) Nund Reshi** prays for your help to cross it,
 There I can't cross by my potential;
 O Allah, I am ashamed before you!

نیل صراطس تارہ ییلہ ترنو
 نند روپس گوٹھ تارنو
 تیتہ ترنس چٹم آدرنو
 یا اللہ چٹس شرمندہ پون

Islamic Perspective

"And they measure not the power of Allah its true measure
 when they say: Allah hath naught revealed unto a human

* Sirat according to Islam is a bridge, which will have to cross by everyone to reach the Paradise.

** 'Nund Reshi' is an appellation of Shaikh-ul 'Aalam (RA).

being. Say (unto the Jews, who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and by which ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling. (Qur'an, Surah *Al-An'am*, Verse 91)

“Not one of you but will pass over it: this is with thy Lord a Decree which must be accomplished.” (Qur'an, Surah *Maryam*, Verse 71)

Narrated Al Bara bin Azib ^(RA): “Allah's Apostle said, “When a Muslim is questioned in his grave, he will testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and that is what is meant by Allah's Statement: **“Allah will keep firm those who believe with a Word that stands firm in this world and in the Hereafter.”** (14:27) (Hadith, Number 450, Al-Bukhari)

Narrated Abu Said Al Khudri ^(RA): Allah's Apostle said, “The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he

knew his dwelling in this world.” (Hadith, Number 542, Volume 8, Sahih Al-Bukhari)

(O God if) to kindness you resort, with flowers I will be decorated,

(Then) poison will taste as candy,

(O God if) to scourge you resort, (and my) gold will become valueless,

Knife and meat cannot brawl (as only meat, that is, myself is to lose),

مہرے کرکھ پوش زن لگے
 زہرس آہم قندک ساد
 قہرے کرکھ سون کیا لگے
 شتراکہ تہ مازس چھا واد

Islamic Perspective

“Praise be to Allah, Lord of the Worlds, The Beneficent, the Merciful.” (Qur’an, Surah *Al-Fatiha*, Verses 2-3)

“The example of this worldly life (which you love so much that you have even become neglectful of Our signs) is like the water which We send down from the sky; it mingles with the soil and produces vegetation which becomes the food for men and animals. Then, at the very time when the crops are ripened and the land looks attractive, the people to whom it belongs think that they are able to cultivate it, and there comes Our scourge

upon it, by night or in broad day, and We mow it down thoroughly as if nothing existed there yesterday! Thus do We spell out Our signs for those who are thoughtful." (Qur'an, Surah *Yunus*, Verse 24)

There You Will Say:
"Would That I Was Not Born."

*O my Self when the hell will be inflamed,
There (in the hereafter) you will say: "Would that I was not
born",
My sins will mar me there,
There (in the hereafter) you will say: "Would that I was not
born";*

ہا پانہ یمہ دودھ دوزخ تاوان
تہ ہا دہم زاس کتہ کتہ
گوانہ ہنہز تہ پانے مارن
تہ ہا دہم زاس کتہ کتہ

*That (hell) fire will reduce to ashes the mountains and hills,
Wrong doers will be chained and dragged,
Disobedient will be in utter loss,
There (in the hereafter) you will say: "Would that I was not
born."*

تمہ ناپ سوز گزہ کوہن تہ بالن
بدکارن واہہ رتہ پکہ ناوان

نافرمان افسوس کھیاؤں
تیرے ہاں دہم زاس کتہ کتہ

Islamic Perspective

“Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and the disbeliever will cry: “Would that I were dust!” (Qur’an, Surah *An-Nabaa*, Verse 40)

“And lo! unto Us belong the latter portion and the former. Therefore have I warned you of the flaming Fire. Which only the most wretched must endure.” (Qur’an, Surah *Al-Lail*, Verses 13-15)

“And when they are flung into a narrow place thereof, chained together, they pray for destruction there.” (Qur’an, Surah *Al-Furqan*, Verse 13)

*Weakened was my weakened being,
(I) will not be benefited by sugar, candy and sweetmeat
That Dyer (God) will I look for all along,
Who can change (my) black cloth (of sins) to (clear) white?*

زیر زر زام ہنگے
بلہ نہ کھنڈ نابد شرے
سے رنگر ٹھان پڑتہ گرے
یس کرہنس تھانس پھوت کرے

Islamic Perspective

“If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of His bondmen. He is the Forgiving, the Merciful.” (Qur’an, Surah *Yunus*, Verse 107)

“Abu Bakr As-Siddiq ^(RA) said to the Prophet ^(SAW) “O Allah’s Apostle! Teach me an invocation with which I may invoke Allah in my prayers.” The Prophet ^(SAW) said, “Say: O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful.” (Hadith, Number 485, Volume 9, Sahih Al-Bukhari)

*I admire Kangri and patched garment,
In winter it saved me from cold,
Stale rice, a boon for winter,
Salt and vinegar satiate my hunger,*

یہ پاری کانگرہ تہ جنس
تیرے وندس کرم تیرہ رائچی
بتہ بہومت نعمت وندس
نون تہ ہستہ کاثر چٹم ہودہ رائچی

*Why shall I ask for cream and candy?
Dandelion and lettuce are my white honey,
If God blesses my being,
I shall be saved from being ashamed.*

یہ کیاہ منگے ملائہ تہ قدس
ہند تہ ہاکہ جھم جھوت مانجھی
لگی ہے مہر ٹھنم ویندس
دلہ بندس گروہم شرمہ راہجھی

Islamic Perspective

Narrated Abu Hurairah ^(RA): "The Prophet ^(SAW) said, "Let the slave of Dinar and Dirham, of Quantify and Khamisa (i.e. money and luxurious clothes) perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted." (Hadith, Number 137, Volume 4, Sahih Al-Bukhari)

Chapter—7

Good Deeds: Path to Salvation (*Kreh/Taar*)

*Bathe (in your tears) in a manner that nobody sees you,
Meditate in a manner that hidden you remain (from
public),
Practice (good deeds) in a manner that never you forget (to
do it),
If you forget (it), you will forget yourself.*

سزا نا کړی زه یټهنه کوږمه ډیشی
دیا نا کړی زه گټه پان
کریا کړی ز یټهنه زانه مشی
مشی ته نشی پنځه پان

Islamic Perspective

“And be not ye as those who forgot Allah, therefore, He

caused them to forget their souls. Such are the evil-doers.”
(Qur'an, Surah *Al-Hashr*, Verse 19)

Narrated Abu Umamah ^(RA): “The Prophet ^(SAW) said,

“Nothing is dearer to Allah than two drops and two marks: a teardrop shed from fear of Allah and a drop of blood shed in Allah's cause. Regarding the two marks, they are a mark received in Allah's cause and one caused by observing one of the ordinances of Allah Most High.” (Hadith, Number 1070, Al-Tirmidhi)

Narrated Abdullah bin Masud ^(RA):

“The Prophet said to me, “Recite (the Qur'an) to me.” I said, “O Allah's Apostle! Shall I recite (the Qur'an) to you while it has been revealed to you?” He said, “Yes.” So I recited Surah *An-Nisa'* (The Women), but when I recited the Verse: **“How (will it be) then when We bring from each nation, a witness, and We bring you (O Muhammad) as a witness against these people.”** (4.41) He said, “Enough for the present,” I looked at him and behold! His eyes were overflowing with tears.” (Hadith, Number 570, Vol. 6, Al-Bukhari)

Narrated Hanzalah Usayyidi ^(RA):

“I met Abu Bakr ^(RA). He said: Who are you? He (Hanzalah) said: Hanzalah has turned out to be a hypocrite. He (Abu Bakr ^(RA)) said: Hallowed be Allah, what are you saying? Thereupon he said: I say that when we are in the company of Allah's Messenger ^(SAW) we ponder over Hell-Fire and Paradise, as if we are seeing them before our very eyes.

When we are away from Allah's Apostle ^(SAW) we attend to our wives, our children, our business; most of these things (pertaining to the After life) slip out of our minds. Abu Bakr ^(RA) said: By Allah, I also experience the same. So AbuBakr and I went to Allah's Apostle ^(SAW) and said to him: Allah's Apostle ^(SAW), Hanzalah has turned to be a hypocrite. Thereupon Allah's Apostle ^(SAW) said: What has happened to you? I said: Allah's Apostle, when we are in your company, we are reminded of Hell-Fire and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, many of these things go out of our minds. Thereupon Allah's Apostle ^(SAW) said: By Him in Whose Hand is my life, if your state of mind remains the same as it is in my presence, and you are always busy in remembrance (of Allah), the angels will shake hands with you in your beds and on your paths. However, Hanzalah ^(RA), time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation). He (the Holy Prophet ^(SAW)) said this thrice. (Hadith, Number 1279, Sahih Muslim)

By recitation and recitation, your tongue and palate cracked,

*For Him (God) your prayer was not befitting,
Counting your beads continuously your fingers wore out,
Bad smelling you are; the smell did go never (from you).*

پران پران نہ تال پہنچ وو
 تس کر کر کیسہ ٹچ ہنہ زانہہ
 تسلیج پھران اونگچہ تہ گچہ وو
 پھکمہ لدےہ بوی ٹچ ہنہ زانہہ

Islamic Perspective

Narrated Abu Musa ^(RA): "The Prophet ^(SAW) said,

"The example of a believer who recites the Qur'an and acts on it, is like a citron which tastes nice and smells nice. And the example of a believer who does not recite the Qur'an but acts on it, is like a date which tastes good but has no smell. And the example of a hypocrite who recites the Qur'an is like a *Raihana* (sweet basil) which smells good but tastes bitter. And the example of a hypocrite who does not recite the Qur'an is like a colocynth which tastes bitter and has a bad smell." (Hadith, Number 579, Volume 6, Sahih Al-Bukhari)

*By reading continuously, you are feeling fatigued,
 Like a donkey loaded with books (you are),
 Those who recognised their heart,
 (Those men) were bestowed with blessings and gifts.*

پران پران تہ پر گے
 تم خر گے کتابہ بورا ہتہ

یَم دِیَ نِش بَانِجِرِ گے
تَم زِ گے فَضْل تَہ عَطَا ہَتھ

Islamic Perspective

“The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk. (Qur'an, Surah *Al-Jamu'a*, Verse 5)

*The ox is given in winter (when not in use) all the fodder
and grass to fatten,
In early spring yoke is put on it,
If he (ox) will sit (and refuse to work), on his back a sheaf
of grass will be burnt (to make him move),
(If he still sits) He will be separated from the plough, and
his tail will be contorted,*

دَانْدَس وَنِدَہ پَہلِیہ گاسہ پَانَس
سَوْنَتَہ اِدَہ گَنْدُئَس یَہ پَوٹ
ہِیہ تَہ تَہْر پَٹھ نَاہِ لُوو زَالِنَس
ہِیہ اَر تَلْنَس تَہ مَرْنَس لَوٹ

*If he will not go, he will be made to drive oil press,
His two eyes will be blind folded,*

*With axe and knife, they will flay him,
O my soul why boast, the world is short (transitory).*

پکیر نہ تہ ادہ تس زکیر وانہ لاگنس
لال زہ ادرتہ کرنس گوٹ
مکیر شتراکہ سین پوس پتہ والنس
بزم کندہ برکہ چہ سمار زحوت

Islamic Perspective

The above 'Shruk' is a beautiful metaphor of a man who is given every sustenance by God, so that, he (man) obeys and prays Him (God). If he (man) doesn't do the required task, God will punish him as is done to an ox fitted in a plough.

Allah says in the Qur'an:

"I created the jinn and humankind only
that they might worship Me." (Surah Az-Zariyat, Verse 56)

*What a person is (or does), is (or does) for his own self,
O ignorant! Why do you bother yourself about it?
This backbiting will harm you,
Consider others superior to yourself.*

نِس یُتھ نہ یُتھ پانس
زے نادانس رووے کتیاہ
امہ غابزہ جھولگی پانس
پانس کھوتہ بیکھ ویندن خاص

Islamic Perspective

“O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.” (Qur’an, Surah *Al-Hujurat*, Verse 12)

Narrated Abu Hurayrah ^(RA): “Allah’s Apostle ^(SAW) said: Do you know what is backbiting? They (the Companions) said: Allah and His Apostle ^(SAW) know best. Thereupon he (the Prophet ^(SAW)) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact have backbitten him, and if that is not in him it is a slander.” (Hadith, Number 1183, Sahih Muslim)

Narrated Ai’dh bin Amr ^(RA): “Messenger of Allah ^(SAW) said that God told me through his revelation that you should treat one another with humility and nobody shall show pride before the other and nobody should show arrogance.” (Sahih Muslim)

Al-Hamdu, Qul-Huwallah, At-Tahyatu,
If you practise it, it will be equivalent to (whole) Qur'an.
Iblis (Satan) did recite a lot,
This (mere recitation) watered his leaves and cut his roots.

الحمد لله، قل هو الله، التحياتو
 پالکھے تہ چھی قرآنس یوتو
 نتہ ابلیس پرینان کوٹو
 گوس پرن سگ تہ مولن دروٹو

Islamic Perspective

Surah *Fatiha* followed by Surah *Ikhlās* and *At-Tahyatu* as per Shaikh represent *Salah*, prayer of a Muslim and Qur'an says:

Salah abstains a Muslim from obscene and bad deeds (Qur'an, Surah *Al-Anqabut* Verse 45).

The worst obscene and bad deed on the part of a man is that it shows pride in following the command of creator (Allah) as was done by *Satan* when he was asked to prostrate before Adam, the first man and Prophet created by God. Shaikh in a beautiful manner stresses that practical implementation of *Al-Hamdu*, *Qul-Huwallah* and *At-Tahyatu*, that is, *Salah* is important as against mere recitation of same as was done by *Satan*, whose leaves of spiritual plant were watered and roots cut, meaning the same plant withered.

Those people can do well deeds and can go into 'Chillah'—
Who chain their (baser) self (tightly);

* 'Chillah' is a period of 40 days for which a pious Muslim retires to a mosque or to some lone place for continued prayer or remembrance of God.

*After taking poison only those can survive —
Who eat up (ordinary vegetables like) lettuce and
dandelion.*

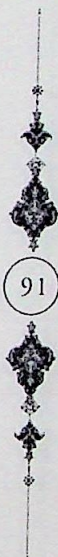
کزیر ماتین چلے دَرَن
یم گنڈن نفس دندی
زہر کھتہ تے ہادرَن
یم اوہر کرن ہاکس تہ ہندے

*One grain if you sow, ten grains will grow,
Wealth will never crop up at your door (you have to strive
for it),
God gave you (wealth) to spend,
A good deed you do, lost it will be never.*

پھول ہے وکھ دہ پھلکے بولے
دولت برتل ویرہ نہ زائہہ
خداے دے خرچ کئے
نیکی کرکھ راوی نہ زائہہ

Islamic Perspective

“Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill deed will be awarded but the like thereof; and they will not be wronged.”
(Qur'an, Surah *Al-An'am*, Verse 160)



“Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is aware thereof.” (Qur’an, Surah *Al-Imran*, Verse 92)

*Command those who don't offer prayers (to pray) —
Whose heart has turned into a mountain (rock),
(Good) deed, they abandon and disbelief they welcome,
Their punishment will be more than that of disbelievers.*

امرا کړی تو بے نمازین
 یمین وانجی گئے پریتو
 کړے یی تراوان کفرس مازن
 تمّن عذاب آسہ کافرن کھوٹو

Islamic Perspective

“And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.” (Qur’an, Surah *Yunus*, Verse 87)

“Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.” (Qur’an,

Surah *Al-Baqarah*, Verse 74)

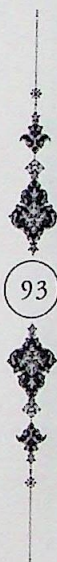
“Lo! the hypocrites (will be) in the lowest deep of the fire, and thou wilt find no helper for them.” (Qur’an, Surah *An-Nisaa*, Verse 145)

*What are you going to do with riches?
These (riches) will remain here (in this world)
If prayer you abandon you will be punished,
Sins (for not attending to ‘Sallah’) you have earned a lot,
Have a look at the lone graveyards;
Everybody lying effaced there.*

دینار	کرکھ	کیاہ	مین
سیتی	روزن	ہو	سیم
مازن	ہو	پڑھ	نماز
گتی	زہنتہ		پاچھ
مرازن	اند	تو	نظر کری
موتقی	ثر	ز	ساری

Islamic Perspective

Narrated Abu Hurairah (RA): “The Prophet (SAW) said,
“Let the slave of Dinar and Dirham, of
Quantify and Khamisa perish as he is pleased
if these things are given to him, and if not, he
is displeased. Let such a person perish and



relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted." (Hadith, Number 137, Volume 4, Sahih Al-Bukhari)

*It is dawn now and the night is over,
Still you lay there (in bed), like a dead man,
Call for Salah and the Salah is a call from your Lord.
There (before birth), what promise had you made (to God)?
God's commandment you obey and Messenger's way you
adopt, O my dear,
To paradise, you will be invited.*

فِرَضَ بِمَحْوِلِ نَی رَاتِ گِیِ آدَا
اِتِهَ کِیو رُوڈکھ رادا دِتھ
بانگ تہ صلوٰت رِیہ سُنَد نَادَا
تِتہ کِیو آلوکھ وِعدا دِتھ
فِرَض تہ سِت کر مالہ آدَا
جِتس نِیہ نَی نَادَا دِتھ

* A five time prayer made by a Muslim in a day.

Islamic Perspective

“Who forsake their beds to cry unto their Lord in fear and hope, and spend of what we have bestowed on them.” (Qur'an, Surah *As-Sajdah*, Verse 16)

“And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware. (Qur'an, Surah *Al-A'raf*, Verse 172)

“He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious.” (Qur'an, Surah *An-Nur*, Verse 52)

*Gladly, Oh servant (of God) you offer prayers and observe the fast in Ramadhan,**

O my brother! This will be with you (after your death);

Listen to the verses of glorious Qur'an,

This will elevate most of you.

تو ش بندہ نماز تہ بیہ رمضان
تی بایہ لگیہ یہ پانس عتی
کن تھاو شلوکن حضرت قرآن
یتھ جاییہ وراے واڑاے عتی

* Ramadan, is the ninth month of the Islamic calendar, observed by Muslims worldwide as a month of fasting (*Sawm*).

Islamic Perspective

“Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur’an at dawn. Lo! (the recital of) the Qur’an at dawn is ever witnessed.” (Qur’an, Surah *Al-Israa*, Verse 78)

“The month of Ramadan in which was revealed the Qur’an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.” (Qur’an, Surah *Al-Baqarah*, Verse 185)

*Your heart is a fish; don't let it dry,
By Zikr* it should be watered, so that, it lives;
'Shalah' is like sowing grain in land,
Proper weeding will grow it fine.*

دل چھی گاڑ تے ہو کہ مو تھاون
ذکرہ ہند پونی دس لہ یو توے
نماز پچھے زمیں پھل زن وون
ادیکھ نیندہ کرس کہہ یو توے

* *Zikr* is a form of Islamic meditation in which phrases or prayers are repeatedly recited and chanted derived directly from Qur’an or Hadith in order to remember Allah.

Islamic Perspective

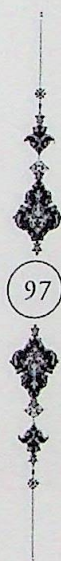
“Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!” (Qur'an, Surah *Ar-Ra'd*, Verse 28)

*One who will be ready for ablution and bathing,
Five times (Salah) will he take care of,
Striving he will be to strengthen his faith (in Islam) —
Who has in his sparkling heart devotion (for God).*

تیار روزِ نِس وِضُوَس تہ سزائِ
پاؤنِ وقتِ خبر ہے
کوشِ آسِ تِ اِیائِ
نِس نوزِہ سوکِہ کامن ہے

Islamic Perspective

“O ye who believe! When ye rise up for prayer, wash your face, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not



place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks." (Qur'an, Surah *Al-Maidah*, Verse 6)

O Nasar (dear) that person will be called successful in this world —

One who takes care of other Muslims,

One whose beard turns white in deed and thought,*

One who first gives to others and himself eats later.

نصر نہ زینہ یتہ زماں
 یں مسلمانں خبر ہے
 کچھ یں چھتہ منہ کر نہ گیاں
 نہیں دتہ یں پانس کچھ

In paradise (your) companions will be (your) religious guide and (your) mother,

In hell (your) companions will be those who adopt polytheism,

There (in paradise) your friend will be your believing brother,

One, who other's suffering takes to himself.

سورگس بوج ریش کیا موجی
 زگس باج یم شرکس ہے
 تہ یاری کرہ سی مومن باہی
 یں پردین مہم پانس ہے

* "Turning one's beard white" is a Kashmiri proverb meaning to spend one's whole life in doing or pondering over something.

*Had I been a man, I would have visited far off places,
To the whole world, I would have preached the truth,
I am not a man, and I got wasted,
At one place is frozen the truth.*

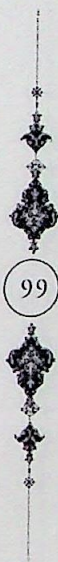
آسہ ہا ہے آدمی فیہ ہا نے
سارے عالمس انہ ہائے کتہ
چھس نہ آدمی گوس نا ضائے
اکسی جایہ گوس ریتہ کتہ

Islamic Perspective

“And our duty is but plain conveyance (of the message).” (Qur’an, Surah *Ya-Sin*, Verse 17)
Narrated Abdullah bin Amr ^(RA): “The Prophet ^(SAW) said,

“Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire.”
(Hadith, Number 667, Volume 4, Sahih-Al-Bukhari)

*(It is like) Bearing lightening and the thunder bolts,
(It is like) Bearing in broad day light a catastrophe,
(It is like) Bearing to carry a mountain on your back,
(It is like) Bearing to put in your palm, fire,*



(It is like) Bearing to get crushed between millstones,
 (It is like) Bearing to eat one 'Kharwar' of poison all at once.

ڙالڻ چڱي ٻڙه مله ٿي تڙ ٿي
 ڙالڻ چڱي منڊن گڻه ڪار
 ڙالڻ چڱي پرتس ڪرن آڻي
 ڙالڻ چڱي منڙ اتھس ٻيون نار
 ڙالڻ چڱي پاڻ ڪرن گز ٿي
 ڙالڻ چڱي ڪھنڙيڪه ويڙ زهر ڪھار

Islamic Perspective

"Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool." (Qur'an, Surah *Al-Ahzab*, Verse 72)

"...and persevere whatever may befall thee. Lo! that is of the steadfast heart of things." (Qur'an, Surah *Lugman*, Verse 19)

"Or think ye that ye will enter Paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with

* *Kharwar* or *Asss* load used as standard weight in Kashmir which later on got standardised to 80 Kg.

earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh." (Qur'an, Surah *Al-Baqarah*, Verse 214)

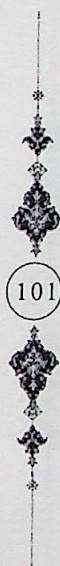
*His (God's) arrows should not be stopped by a shield,
With His sword, you may suffer injuries but don't turn
away your face,
Misfortunes you receive from Him, should be regarded as
candy,
Only then, in this world and in the hereafter, you will be
respectable.*

کان تہندن داری زہ نہ سپر
کرتیہ چھوکن فری زلس نہ روے
بلای تہنڑے وڈی زے شکر
تیلہ چھی یئیتہ کیوتہ اُبروے

Islamic Perspective

"And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast." (Qur'an, Surah *Al-Baqarah*, Verse 155)

*Those who will earn (good deeds) and those who will pray,
O Nasr in the world they are successful;*



*They will have an earning huge, action if they act,
After ripening (thin crop of good deeds) it will fetch them a
huge amount.*

کسب یم کرن نماز گدازن
نصرہ تم سمارس زائے
چھک لاگنے بُڈ پالن ہے کرن
پیتھ تیکھ بُڈ رہکے

*Fasting (and) 'Salah' you observe,
Devote yourself, every moment to Lord,
If paradise you need, act as desired,
That hard work will send you there (to the paradise),
Good company you keep,
Good people are facing the 'Qibla' direction.*

روزہ نماز طے کر نہ
لے کر دمس دے
یود جنت گرہی کر نہ
پچھے ہمت توت یوسہ نیو
نندن عترت نوے کر نہ
ہرتی بنڈ روے قبلہ کونو

* *Qibla* means the direction of *Kabah* (the House of Allah) facing which Muslims pray. It is pertinent to mention here that Muslims do not worship it.

*(Your potential) Gold is precious before sunrise,
At that time, you unfortunately went to sleep,
Those who were ready for five times (prayer),
Those people will be given the gold crown and will be
under a pearl roof.*

سونس مول چھی سوئتھ وقتس
تیلہ کم بخش نندر پیلی
سم تیار روڈس پانڈن وقتن
تمن تیر سوئہ سند تاج منوڑھے

Islamic Perspective

“Who forsake their beds to cry unto their Lord in fear and hope, and spend of what we have bestowed on them.” (Qur’an, Surah As-Sajdah, Verse 16)

“...When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little.” (Qur’an, Surah An-Nisaa, Verse 142)

*Prophet's food, you see what it was,
Sometime even after three days he broke his fast,
Deed and meditation he adopted,
His blessed feet were hurt.*

نبی صائیں کھن چن وچھتہ
 تریہ تریہ دوسر کوڑکھ افطار
 کزیہ تہ کازن کور تو کشہ
 پایہ مبارکن وونک ضار

Islamic Perspective

Narrated Abu Hurairah ^(RA):

"The family of Muhammad ^(SAW) did not eat their fill for three successive days throughout his whole life." (Hadith, Number 287A, Volume 7, Sahih Al-Bukhari)

Narrated Al Mughirah ^(RA):

"The Prophet ^(SAW) used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave (of Allah)?" (Hadith, Number 360, Volume 6, Sahih Al-Bukhari)

*Greed and lust you choose,
 On lamp-black (greed) you put soot (lust)
 Five time prayer you did not offer in time,
 For that you will be punished by God.*

لوئس تہ موئس دتھ رضا
 کرلئس پٹھ پڑتھ ہاے

پاؤں وقت نماز کرتے قضا
تمک سزا دی خوداے

Islamic Perspective

“Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned.” (Qur’an, Surah *Al-Kahf*, Verse 28)

“Concerning the guilty: What hath brought you to this burning? They will answer: We were not of those who prayed.” (Qur’an, Surah *Al-Muddathir*, Verses 41-43)

Narrated Abu Hurairah (RA):

“Prophet Muhammad (SAW) said that on doomsday, first of all *Salah* will be examined and if it is okay, then the man is successful and if *Salah* is not okay, then he is ruined. If his *Salah* has some problem, then Allah will ask for additional prayers of the man to compensate it and after that other deeds will be accounted.” (Al-Tirmidhi)

Pre-dawn prayer will beautify you much (inwardly and outwardly),

*Pre-dawn prayer will secure your self,
Kalimah Tamjeed* if held in the heart,
Will make Satan run away from you.*

فجر یزد گذارکے شوب کڑے آسی
فجرہ عزت لسی یو پنن پان
کلمہ تمجد یزد ووندس آسی
توے اند بیسی شیطان

Islamic Perspective

Narrated Abu Hurayrah ^(RA):

"Allah's Apostle ^(SAW) said: The uttering of (these words): "Hallowed be Allah; all praise is due to Allah, there is no God but Allah and Allah is the Greatest," is dearer to me than anything over which the sun rises." (Hadith, Number 1241, Sahih Muslim)

*If Zikr and Avraad** are your daily engagements,
No one can, with you, compete,
Deed subservient to justice, if you have,
Then you will leave the world with faith.*

* *Kalimah Tamjeed* is a recitation derived from the above Hadith.

** *Avraad* is a daily recital of prayer (of various kinds) and here it refers to *Avraad-e-Fathiyah*, the recital gifted by Mir Sayyed Ali Hamadani ^(RA) (Shah-i-Hamadan) to Kashmiris while spreading Islam in Kashmir.

ذکر اوراد یود وظیفہ آسی
 ہیکہ کس کر تھ تے عتر مان
 کر یہ کھوتہ ژور یود انصاف آسی
 توے عتر لگی ایان

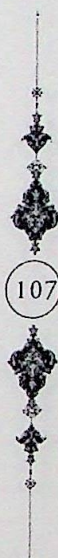
Islamic Perspective

Abu Hurairah ^(RA) reported Allah's Messenger ^(SAW) as saying that Allah, the Exalted and Glorious, thus stated:

“I am near to the thought of My servant as he thinks about Me, and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance) , and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit I draw near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him.” [Sahih Muslim : Book 35 Kitab Al-Dhikr, Number 6471]

*(Additional) late-forenoon prayer and forenoon prayer if
 you offer,*

*If you yearn for your Lord,
 If you go to an isolated place and pray,
 Everywhere you will be successful.*



چاشت اشراق یؤد گرازک
 پئن گارک صاحب جو
 اند کن نیرتھ یؤد وئی گزارک
 پزتمه شایر تارک پئن زو

Islamic Perspective

“Ah, woe unto worshippers. Who are heedless of their prayer; Who would be seen (at worship)” (Qur'an, Surah *Al-Ma'un*, Verses 4-6)

Narrated Abu Dharr ^(RA):

“Allah's Apostle ^(SAW) said: In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is disreputable is an act of charity, and two rak'ahs which one prays in the forenoon will suffice.” (Hadith, Number 352, Sahih Muslim)

*You adhere to afternoon prayer,
 Brighter than snow, you will be,
 O Muslim take care of your jewel (of heart)
 A window will be opened toward the paradise,*

*Blessings to the Prophet Muhammad's religion,
For road to death, he prescribed a clear 'kalimah' (that, if
practised in its true sense, leads to paradise).**

پیش نماز شش
شش کھوتہ آگھ پر و نو
مسلمانو راجھ کر نگینس
درتچہ تلہ نے جتس کتو
رحمت محمد صابنس دینس
مرن وتہ تھوون کلما نو

Islamic Perspective

“Seest thou not how Allah coineth a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven. Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect. And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.” (Qur'an, Surah Ibrahim, Verse 26)

Narrated Abdullah ibn As-Sa'ib ^(RA):

“The Prophet ^(SAW) would offer four rak'ahs

* This verse is also related to “مرگہ وتہ نیز تھو و کلما تھن” which means, “for road to death, he prescribed a *Kalimah* which is for pegging the animal (baser self) to the ground (i.e., for tethering).”

after the declining of the sun before the noon Prayer and said: This is the hour when the gates of Heaven are opened and I desire that some righteous action on my part should rise to Heaven during this hour." (Hadith, Number 343, Al-Tirmidhi)

*On-time prayer is a polish to a plank,
On-time prayer is a real prayer,
Off-time prayer is a joke and fun,
Off-time prayer is a shameful act.*

وَقْتُ نَازِ يَحْتَسِبُ رَنْدُو
وَقْتُ نَازِ يَحْتَسِبُ بَنْدُ
بے وقت نازِ جھے مذاقِ تہِ خندے
بے وقت نازِ جھے شرمندگی

Islamic Perspective

"When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed hours hath been enjoined on the believers." (Qur'an, Surah An-Nisaa, Verse 103)

*Those by whom strangers are helped,
To starving, they feed and are kings (of heavenly kingdom),
Stranger's difficulty they face themselves,
Realise that recognised is their endeavour (by God).*

سیم پرس ویکار کرن تو
برن بوجھس دُور تے پچھ شاہ
پر دین مہم سیم پانس ہن تو
ژینتو رتھ کھڑ ژینتہ واہ

Chapter—8

Islam/Musalman

*For him (Muslim) yesterday's unripe will tomorrow ripen,
He alone will cross (river) Indus (of the hereafter)
Whatever God and the Messenger ^(SAW) said,
One who acted upon that, he alone is successful (in this
world).*

تس کالک نیول چھ پگاہ پو
نہ گو ٹرتھ بوہ سندے
یہ کینہہا خودامن تہ رسولن دیو
تہ یتہر پول تہ نہ ژاو گرندے

Islamic Perspective

“He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory.” (Qur'an, Surah *Al-Ahzab*, Verse 71)

He Alone Shall be called as Muslim

*Conduct should be fragrant and appearance (spiritually)
smart,
With (spiritually) smart people he (the Muslim) will gather
wisdom,
To others, He does not preach, unless acts himself
(accordingly),
He alone will be called a Muslim.*

انگہ زن خوش بوئے موکھم زن و دے
نیش و دین بہتہ ککتھن مان
پرس پر نہ تہ پانس پالے
سے ڈپڑے مسلمان

Islamic Perspective

“Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?” (Qur'an, Surah *Al-Baqarah*, Verse 44)

*That righteous (man) shall enter to magnificent Paradise
Who realises God here (in this world) along with others,
On holy days will be fast,
He alone will be called as a Muslim.*

سُنے پور شاہ سوزگِ پراوے
 نِس دے سرہ یَیْتہ پِن سان
 پتنِ دوہنِ روزہ تھاوے
 سُنے ڈپِ زے مسلمان

*One who values himself not even a penny,
 With others who does not rival,
 One, who crosses the ocean and helps others to cross it,
 He alone will be called a Muslim.*

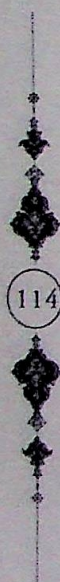
پانسِ مولِ نِس کرہ نہ ہارے
 سلتِ پِن کرہِ مانِ مان
 پرتہ پانِ نِسِ صدرِ تارے
 سُنے ڈپِ زے مسلمان

Islamic Perspective

Narrated Jabir ibn Abdullah (RA): Jabir (RA) heard the Prophet (SAW) say:

"A Muslim is he from whose hand and
 tongue the Muslims are safe." (Hadith,
 Number 14, Sahih Muslim)

*He isolates himself (from the people) and advice he seeks
 (from introspection),
 Self esteem he attains for himself,*



*Bad company he leaves and good company he keeps,
He alone shall be called as a Muslim.*

اند کن ہر تھ پنڈ یس ہے
شیرے لاگہ پنن پان
کوزن تراوتھ سوزن گارے
ے ڈپڑ زے مسلمان

Islamic Perspective

“O ye who believe! Be careful of your duty to Allah, and be with the truthful.” (Qur’an, Surah *At-Taubah*, Verse 119)

Narrated Abu Musa ^(RA): “Allah’s Apostle ^(SAW) said,

“The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith’s bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof.” (Hadith, Number 314, Volume 3, Sahih Al-Bukhari)

*Belly he restricts and patience he shows,
Clay he considers himself;
He isolates himself and concentrates on Lord,
He alone will be called as a Muslim.*

یٰۤاَیُّہَا النَّاسُ گنڈے نہ بنو
 میزی و بندے بنو پان
 اند کن نہر تھ برہ نیس فیہ
 سے ڈپڑ نہ مسلمان

Islamic Perspective

“Those who avoid great sins and shameful deeds, Only (falling into) small faults verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth and when ye are hidden in your mother’s wombs therefore justify not yourselves. He knows best who it is that guards against evil.” (Qur’an, Surah *An-Najm*, Verse 32)

“Turn not thy cheek in scorn toward folk, nor walk with pertness the land. Lo! Allah loveth not each braggart boaster.” (Qur’an, Surah *Lugman*, Verse 18)

Narrated Abdullah ibn Mas’ud ^(RA): The Apostle of Allah ^(SAW) observed:

“He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdaining the truth (out of self-conceit) and contempt for the people.” (Hadith, Number 34, Sahih Muslim)

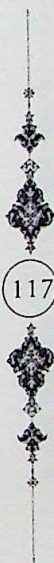
*Muhammad (SAW) and (his) four companions! You consider
them guided (by God),
Before them, you can solve all the worldly problems,
If you dedicate to them, soul and body,
That is for the hereafter a big store.*

محمد تہ دور یار برحق گزرت
تمن نش اندئے ذنی میہکی نیاے
جان تہ پان یاد تمن پتہ بزرگہ
موے پتہ تہ تور کرہ بڈ رہکے

*Those (so called) Muslims, who follow Hinduism
(practically),
How can they cope with the doubts and how can they cope
with their smell (of scepticism)?
They (in fact) believe in paganism, and of Islam, they
boast,
Their heart is not clean, and they are rude.
They plaster their homes with cow dung, and they waste
blessings (good things),
Such people, on doomsday will rise up with black faces.*

مسلمان یم بندیت پکن
شکن کیناہ کرن کیا کرن بوے

* It refers to a Hindu practice in which they plaster their homes, especially their hearths with cow dung and burn food stuffs like rice, oil, ghee, etc. If the Kashmiri word in the original text is written as 'Lewan' then the meaning of whole verse changes, and it can be translated as: "They lick dung and throw away delicacies."



یقین چھکے کفرک مسلمانن تھکن
 سپنہ چھکے نہ صاف چھکے بد نوے
 گوہر یم لون تہ نحرہ چھکن
 تم قیامت دہ ووتھن سیاہ روے

Islamic Perspective

"In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie." (Qur'an, Surah *Al-Baqarah*, Verse 10)

Narrated Abdullah ibn Umar ^(RA): The Prophet ^(SAW) said:

"He who copies any people is one of them." (Hadith, Number 1856, Sunan of Abu-Dawood)

*Lay down your life for that messenger,
 Whose era showers blessings,
 When people will be driven (to face Allah's court) on that
 day of resurrection,
 Towards him (Prophet Muhammad ^(SAW)) everybody will be
 hopeful.*

پاری پاری لگی زہ تس پیغمبرس
 یس ہندس دوس رحمت جاری
 کاکر یتلہ ہک لگی روزہ محشرس
 تس کن امیدوار آسن ساری

Islamic Perspective

Narrated Abu Hurayrah ^(RA): Allah's Messenger ^(SAW) said:

"The best age of my Ummah is one in which I was sent (by Allah as an Apostle), then the one next to that. (The narrator said): And Allah knows best whether he stated this third (time) or not. Then there would come people who would love (to look) bulky and they would hasten to the witness box before they are asked to bear witness." (Hadith, Number 1150, Sahih Muslim)

His Excellency Sideeq ^(RA), the jewel

The one who was taken as the first companion by Prophet
^(SAW),

Umar bin Khatab, the hero!

Who battled against Satan,

حضرت صدیق تس ذردانس
تس اول صاعبن بیوت پانس ءتر
تس پہلوانس حضرت عرس
تس جنگ کور شیطانس ءتر

His Excellency, Uthman bin Afaan ^(RA)!

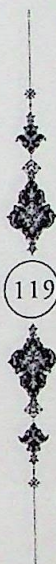
Who talked to the Qur'an,

His Excellency, the lion of the Lord! [Hazrat Ali ^(RA)]

Who (always) shared his bread with a guest,

Messenger of Allah ^(SAW), the emperor of emperors!

The one who will embrace his people.



حضرت عثمان بن عفان
 پیو کتہ کرہ قرآن ستر
 حضرت شاہ شیر یزدان
 پیو ژوٹ کھنر مہان ستر
 رسول خدای شاہ سلطان
 یں امت ہسہ پان ستر

Islamic Perspective

The four close companions and rightly guided caliphs of Prophet (SAW) had each a specific trait which is highlighted here in these 'Shruks'. Hazrat Abu Bakar Sideeq (RA) was the first believer among men, Hazrat Umar bin Khatab (RA) was just and Prophet (SAW) said that *Satan* feared him, Hazrat Uthman bin Afaan (RA) was third caliph and he compiled the script of the Qur'an, Hazrat Ali (RA), the fourth caliph is called as Lion of Allah and known to avoid eating without a guest and Prophet (SAW) is known for intercession of his Ummah on the day of judgment.

Allah Almighty says in the Holy Qur'an:

"It is soon that Allah Almighty will bless you with the Station of Praise (Maqam e Mahmud)" (Qur'an, Surah *Al Isra*, Verse 79)

It is narrated by Hadhrat Abu Hurayrah (RA) that:

"Prophet (SAW) was asked concerning the station of praise (*Maqaam e Mahmud*), referred to in this ayah, and he replied by saying, "It is the intercession". (Hadith, Number 3137, Chapter: Tafseer of the Qur'an, Jaami' At-Tirmidhi)

Pandit! O my brother Pandit!

You tied your feet and bust (to contain yourself to a place),

Daily, fields and springs, you are visiting,

Your daily visits didn't yield you any thought or advice,

To Allah and the Messenger, you devote yourself to,

Tell me how you will escape (punishment).

پنڈتہ باہر پنڈتو
گنڈتہ روڈکھ کھوڑکے
دوبے ڈوڑی تہ ناگ ژھنڈی تو
ژھنڈتہ لوگے نہ فکر تہ دے
نوداے تہ رسول بند تو
دہتو کہو جچی ابرن پائے

Islamic Perspective

“He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory. (Qur'an, Surah *Al-Ahzab*, Verse 71)

Prophet (SAW) said:

“Verily, I have left amongst you the Book of Allah and my Sunnah, which if you hold fast, you shall never go astray.” (Hadith, Sahih Al-Bukhari)

Anger to a Muslim Doesn't Suit
With anger your profit will get wasted,
With anger your deed and performance will burn,
Anger is a thief to your treasure (of good deeds),
Anger to a Muslim doesn't suit.

کروڑے سود راوی پائے
 کروڑے کڑے تہ کارن دے
 کروڑے ژور پیئی خزانے
 کروڑ مو مسلمانے پے

Islamic Perspective

“Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good. (Qur'an, Surah Al-Imran, Verse 134)

Look not at a woman, stranger to you,
By that, this world (of yours) and the hereafter will burn,
By that you will bring an accusation against your faith,
Anger to a Muslim doesn't suit.

نظرا کری ز نہ پردے زنانے
 توه یتر الگ تہ پلگ دے
 توه چھو لگی ایانے
 کروڑ مو مسلمانے پے

Islamic Perspective

“Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is Aware of what they do. And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands’ fathers, or their sons or their husbands’ sons, or their brothers or their brothers’ sons or sisters’ sons, or their women, or their slaves, or male attendants who lack vigor, or children who know naught of women’s nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed. (Qur’an, Surah An-Nur, Verses 30-31)

*Daily, you read the excellent Qur’an,
By that light everything will glow,
By that, contained can be the Satan,
Anger to a Muslim doesn’t suit.*

دوہے پوچھو زِ حضرتِ قرآن
تو کہ گائے ساری سنی پڑے
توہ تھر لگی شیطان
کرؤد مو مسلمان پڑے

Islamic Perspective

“And this Qur’an is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind. Therein is no doubt from the Lord of the Worlds.” (Qur’an, Surah *Yunus*, Verse 37)

Narrated Ubaidullah ^(RA): “Ibn ‘Abbas ^(RA) said,

“Why do you ask the people of the scripture about anything while your Book (Qur’an) which has been revealed to Allah’s Apostle is newer and the latest? You read it pure, undistorted and unchanged, and Allah has told you that the people of the scripture (Jews and Christians) changed their scripture and distorted it, and wrote the scripture with their own hands and said, ‘It is from Allah,’ to sell it for a little gain. Does not the knowledge which has come to you prevent you from asking them about anything? No, by Allah, we have never seen any man from them asking you regarding what has been revealed to you!” (Hadith, Number 461, Volume 9, Sahih Al-Bukhari)

*Lord shall accompany your guest,
In His way, you should spend something,
Whatever you give to a stranger is actually yours,
Anger to a Muslim doesn't suit.*

صاحبِ عترتِ یی مہانس
 تہنڑے لو لہ کینڑھا دزے
 یہ دیکھ پڑس تی چھی پانس
 کروڈ مو مسلمانس پڑے

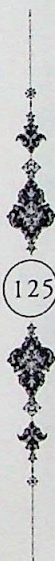
Islamic Perspective

“Far removed from it will be the righteous. Who giveth his wealth that he may grow (in goodness), And none hath with him any favor for reward, Except as seeking (to fulfil) the purpose of his Lord Most High.” (Qur’an, Surah *Al-Layl*, Verses 17-20)

A hadith goes that Allah will ask a person, on doomsday, that why he (person) did not give something to Him (God) to eat when He asked for food in the world. The person will doubt God and will say how God could be hungry. God will say that once He accompanied a hungry person and asked for food from that person. (Hadith, Number 18, Sahih Al-Muslim, Quoted in 40 Hadith Qudsi, retrieved from sunnah.com)

*(On death) you will be left at a lone ground (grave),
 Your flesh and bones, with dust shall mix,
 (Then) accountable will be you for every bit (of deed),
 Anger to a Muslim doesn't suit.*

تراؤتمہ سینے اند ماڈائس
 ماز تہ وٹخان میڑ تل قبرے



حاب پئے دانس دانس
 کروڈ مو مسلمانس پئے

Islamic Perspective

“Lo! unto Us is their return. And Ours their reckoning.” (Qur’an, Surah *Al-Ghashiyah*, Verses 25-26)

Al-Bara’^(RA) reported: Regarding the saying of Allah Almighty, “**Allah will keep firm those who had faith in the firm word, in the worldly life and in the Hereafter,**” (14:27), the Prophet^(SAW) said, “It is in the grave when it is said to him: Who is your Lord? What is your religion? Who is your prophet?” (Hadith, Number 3120, Sunan al-Tirmidhī)

*Abu Lahab! See his heart is hard (to accept anything good),
 His nephew is Allah’s favourite,
 To a great tribe he belonged, named as Quresh,
 Many people (of this tribe) were cursed by Allah.*

ابو لب وچھتہ وچھ درؤ
 باپتھر چھس حبیب اللہ
 قبیلہ بوڈ اوس قریش درؤ
 کیتن کوڑکھ لعنت اللہ

Islamic Perspective

“The power of Abu Lahab will perish, and he will perish. His wealth and gains will not exempt him. He will be plunged in flaming fire, And his wife, the wood carrier, Will have upon her neck a halter of palm fibre.” (Qur’an, Surah *Al-Lahab*, Verses 1-5)

*Milk, he dislikes and water he churns (to get butter)!
Such a person is born in this world, uselessly,
A stranger and oneself if treated equally,
He alone can cross the river Indus (i.e., such a person will
be successful in the hereafter).*

دود تراؤتھ آب نیں مندے
نی سمارس کندے زاو
پریتہ پان نیں پوئی ویندے
نی ہبا سندے ریتھ دزاو

127

Islamic Perspective

“Naught is the life of the world save a pastime and a sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?” (Qur’an, Surah *An’am*, Verse 32)

“The believers are naught else than brothers. Therefore make peace between your brethren

and observe your duty to Allah that haply ye may obtain mercy. O ye who believe! Let not a folk deride a folk who may be better than they (are), nor let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers. (Qur'an, Surah *Al-Hujurat*, Verses 10-11)

A boulder is not equivalent to Kabah,
Iron cannot catch that fire which is made from grass,
Suitable is not unclean (offering) for a shrine,
King's (God's) order cannot be disobeyed.*

لگہ نہ کنہ پل بدل کعبہ
لگہ نہ آہن گاسہ نار
لگہ نہ موکر کنہ درگاہس
لگہ نہ شاہس کتہ انکار

*O gorgeous! From Hindus' acts, you refrain,
Refrain (from these) and tread on Lord's path,
His Excellency Muhammad, you don't forget,
(If) we are taken to hell, he will feel ashamed for it.*

* *Kabah* is a cubic construction raised by Prophet Ibrahim^(AS) in Makkah, which is *Qibla* or direction to which Muslims face while praying and not an object of worship.

نندو ہندن ہنز کامہ تراو تو
 تراو تو تہ پزاو تو حقہ سُنز و تہ
 حضرت محمد متہ مشراو تو
 اسہ زن جہنس تہن روز کتہ

Islamic Perspective

“Verily in the Messenger of Allah ye have a good example for him who looketh unto Allah and the last Day, and remembereth Allah much.” (Qur'an, Surah *Al-Ahzab*, Verse 21)

*Caste (the best), he says, is mine,
 Deprived of intelligence and wisdom, he is,
 His world will proceed to nothing,
 His hereafter will lead him to none;
 If he smells of Islam,
 Superior to that caste no one is.*

ذات یس دپان ذات چہ میانی
 تس عقل تہ بود دانی مو
 الگ واتس نہکس کنی
 پلگ واتس کائسہ کنی مو
 بود لویاہ آس اسلامی
 تہ کھوتہ ذات کائہ پرنی مو

Islamic Perspective

“O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware. (Qur'an, Surah *Hujurat*, Verse 13)

*By reading the Qur'an, you should have died,
By reading the Qur'an, why didn't you render to ashes?
By reading the Qur'an, how are you alive?
By reading the Qur'an, burnt Mansoor.**

قرآن پران کونو مؤدک
قرآن پران کونہ گوے سؤر
قرآن پران زینہ کتہہ روڈک
قرآن پران دود منصور

Islamic Perspective

“If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We

* Mansoor Hallaj (858-922) was a Muslim Sufi, who was executed by Abbasid caliph Al-Muqtadir for his extremist views on *Tawhid*. He was claiming that he had a union with God.

for mankind that haply they may reflect.”
(Qur'an, Surah *Al-Hashr*, Verse 21)

*Reading the Qur'an, how was it that you knew no grief?
Consequently, you were robbed by hundreds of thieves,
Those are assumed having read the Qur'an, who day and
night, wept,
Weeping and weeping rendered their bones to ashes.*

قرآن پران کیتے بے غم روڈک
یامت فری ہتھ ہڈی زور
تمو پور قرآن یو شب روز ووڈک
ودان ودان گوکھ اڈی جن سور

Islamic Perspective

“Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.” (Qur'an, Surah *Al-Ahzab*, Verse 72)

*Listen to Hadith and Five Surahs' (of the Qur'an),
One day you will be taken to Hoorees,”*

* 'Five Surahs' are the five prominent chapters of the Qur'an as: 'Yaseen', 'Fattah', 'Rehman', 'Waqiah', and 'Muhammad'

** Hoorees are gorgeous maidens of the paradise free from all the worldly impurities and weakness, created for men in paradise.

*Tyrants will be burnt in fire ovens,
 'Ulema will be lodged in the mansions (of the paradise).*

کن تھاو حدیثیں بنیہ پنج سؤرن
 دہہ اکہ نہہ یو کورن منر
 ظالمین زالن نابہ توئدورن
 عالمین جائے دن قصورن منر

Islamic Perspective

"And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy." (Qur'an, Surah *Al-An'am*, Verse 155)

"Lo! The righteous verily will be in delight. And lo! the wicked verily will be in hell. They will burn therein on the Day of Judgment, And will not be absent thence." (Qur'an, Surah *Al-Intifar*, Verses 13-16)

Generous (people) will be wearing highly valuable silver necklaces,

*They will be lodged in compartments of the paradise,
 'Mujahids' will be adorned with armour and weapons,
 They will be reckoned, among Medinian warriors.*

* 'Mujahid' is a person who strives in the path of Allah (not for personal or national interests)

تُخْرین مول کس کرہ رویہ ہنزورن
 تھونکھ بہشتہ کن دُورن منز
 مجاہدن ترکہ تہ سلاح پُورن
 نیکہ مدہنہ کن بہودورن منز

*On that (dooms) day barbed iron (bridge of 'Sirat') you
 have to cross*

Dagger like will be that ('Sirat')

Don't commit sins; it will mar (you)

*'Kalimah' of Muhammad will make you cross it
 (Sirat) safely*

تمہ دہہ کنڈی فلاؤس تزن
 خیر دارہ بیو بیو
 کُری ز نہ گوناہ کم بن مارن
 کلمہ محمد تازن کتو

*Allah's commandments and Prophet's ways are like rings of
 fingers,*

*There (in the hereafter) you will have a diamond
 (decorated) cushion and jewel roof,*

His Excellency (SAW) prayed for 'Ummah'

On the dooms he will himself intercede.

فرض تہ سنت چچی مرس وائجی
 تہ لالو دُولہ تہ موختو ژہ
 حضرتن اُمتج بُر محتاجی
 قیامثر نہ پائے بزونہہ کن ہے

*The virtuous one will be segregated (on doomsday),
Trembling I am, for being categorised with sinners,
The bridge of 'Sirat' when people are asked to cross,
Hopeful I am of the four friends' (of Prophet ^(SAW)) help.*

پتن پتن علاء زارن
تھرچھم لگہ ما گوناہ گارن ءتر
نیل صراطس تارہ یتلہ تارن
امید چھم ژورن یارن ءتر

Islamic Perspective

“But avaunt ye, O ye guilty, this day! Did I not charge you, O ye sons of Adam, that ye worship not the devil Lo! he is your open foe! But that ye worship Me? That was the right path.” (Qur'an, Surah Ya-Sin, Verses 59-61).

Chapter—9

Hypocritical ‘Ulema (*Mal*)*

*He (God) does not see (approve of) discourses and
discussions,
He looks at the condition of heart,
Zikr of Allah you should recite while holding your tongue
to palate (i.e. it should be recited silently),
(Hope) phoenix (absolute truth) is caught in your net.*

نہ جھنپے وُجھان قیاس تہ قالس
نہ چھ وُجھان دلہ کس حالس کن
ذکرہ حق پرزو دتھ تالس
دو راز ہوژ لگی زالس کن

Islamic Perspective

“And of mankind are some who say: We

* *Mal* [malə] is the altered form of *Mullah*. *Mullah* means a learned person. By ‘malə’ in Kashmiri is meant a cleric who exploits religion for his material benefits and is devoid of spirituality.

believe in Allah and the Last Day, when they believe not." (Qur'an, Surah *Al-Baqarah*, Verse 8)

Allah says in the Qur'an:

"Therefore remember Me, I will remember you..." (Qur'an, Surah *Al-Baqarah*, Verse 152)

Knowledge, they (hypocrite ulema) gain and after gaining, they don't act (upon it),

*Diseased are their eyes, eyesight they don't have,
With delicious and fatty food, their intestines they fill,
For beautiful women, the liking they have.*

علم برزن تہ برتہ نہ پالن
پنکھ پھر لالین گاش کتہ آسی
پٹھو تہ مد انتہ برن
سندرن عتر ژہ تہن آسی

Islamic Perspective

"O ye who believe! why say ye that which ye do not? It is most hateful in the sight of Allah that ye say that which ye do not." (Qur'an, Surah *As-Saff*, Verses 2-3)

"Verily from (the Light of) their Lord that Day will they be veiled." (Qur'an, Surah *Al-Mutaffifin*, Verse 15)

*Wherever a drum and a violin is played,
At that place, the Satan is happy,*

*They (Maḷ) will be doing what is not decent,
Thus, Lord will be sending disasters (to the world),
Sweet they eat and pleasures they seek,
It is why this world and hereafter (of people) will be
burning,*

*Some may pose as saints and on roads they will sit,
People they will be (to them selves) attracting;
Gold is heavy and thus it does not sound,
Brass with a small peck will be sounding.*

یتہ جاییہ دف تہ باب وزان
تتہ جاییہ شیطان رزان آسی
تی آسن کران ینہ آسہ پزان
توے صاحب بلایہ سوزان آسی
میوٹھ کھوان تہ ظن مازان
توے الگ تہ پلگ دزان آسی
کینہہ شیخ لاگتھ وتن پٹھ روزان
لوکن پانس کن پھیران آسی
سون چچی گوب تے تیدہ کونہ وزان
سر تل زیرے وزان آسی

Islamic Perspective

“But there are among men those who purchase idle tales without knowledge (or meaning) to mislead (men) from the Path of Allah and throw ridicule (on the Path): for

such there will be a humiliating Penalty.”
(Qur'an, Surah *Lugman*, Verse 6).

Narrated Abu Amir ^(RA) / Abu Malik Al Ashari ^(RA):

“that he heard the Prophet ^(SAW) saying,
“From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, ‘Return to us tomorrow.’ Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.”
(Hadith, Number 5590, Volume 7, Sahih Al-Bukhari)

Singing with music is a disputed sphere among Sufis as they consider it haram only in the context of above verse of Surah *Lugman* wherein it is condemned if used

“to mislead (men) from the Path of Allah and throw ridicule (on the Path)”.

They say that if content is for bringing man to righteous path then it should be encouraged. Even modern scholars like Yousuful Qardawi and Javaid Ahmad Ghamidi are of same opinion.

*By gaining knowledge they thought they were big people,
Those big conkers got bitter,**

* Bigger the conker (horse chestnut) more bitter it will be.

*Those who lamented (over their deeds) and in isolation they
sat,
They, being seemingly down are up (in reality).*

علم پڑتھ زونکھ اُس گئے وٹھر
تم وٹھر گوگل ٹیٹھر گئے
ہم ماتم ہتھ اند کن پٹھی
تم تل اُرتھ پٹھر گئے

*In this wind, who is going to light a lamp?
(In this lamp) instead of oil he will use knowledge and
religion,
A bad word he would leave and His (God's) word (the
Qur'an) he would adopt,
All the knowledge is contained in 'Alif', 'Lam', 'Mim'.*

یتھ واہہ ہالہ ژونگ کس زالے
تیلہ کنہ زالمس علم تہ دین
پرکتھ تراوتھ سوکتھ پالے
سوزے علم چھی الف لام تہ میم

* 'Alif', 'Lam', 'Mim' are three alphabets used here in the beginning of the 2nd chapter (*Al- Baqarah*) of the Qur'an, such alphabets called as *Huroof-e-Muqatta'at* occur in the beginning of some chapters of the Qur'an.

Islamic Perspective

"Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see." (Qur'an, Surah *Al-Baqarah*, Verse 17)

"Alif. Lam. Mim. This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil)." (Qur'an, Surah *Al-Baqarah*, Verses 1-2)

Those who will not practice, but knowledge, they (would) gain,

They have cataract in their eyes and eyesight, they don't have,

With knowledge loaded will be those donkeys,

Black their deeds and intentions will be,

Jealousy and hypocrisy will be their task,

Leader of those people, Satan will be.

سیم پالن نہ تہ علما ہزن
 پنکھ پھولالین تہ گاش کتہ آے
 ملک بورا لدنک خزن
 کرہنی یہند کزیہ تہ کارن آے
 حد تہ نفاقہ پر کتھا ہزن
 پیشوا تہند شیطان آے

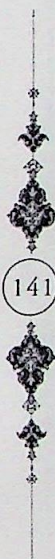
Islamic Perspective

The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk." (Qur'an, Surah *Al-Jumu'a*, Verse 5)

"There will come a time upon the people when nothing will remain of Islam except its name only and nothing will remain of the Qur'an except its inscription. Their mosques will be splendidly furnished but destitute of guidance. Their divines will be the worst people under the heaven and strife will issue from and avert to them." (*Mishkatul Masabih*, *Kitabul Ilm*)

*O man, do not deprive others of their due,
Hypocrite will be made to carry a load (of his sins)
Hell fire will be made to soften him,
Then the unclean (hypocrite) will emit a bad smell in all
directions.*

کندمو ماز لکیم ہندس حقس
مناقس لدن بورؤ
دوزخنیہ ناپ لاگنس پاکس
اد ناپاکس پھکھ ییہ ژفورؤ



Islamic Perspective

Narrated Abdullah bin Amr ^(RA): "The Prophet ^(SAW) said,

"Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the four characteristics will have one characteristic of hypocrisy, unless and until he gives it up.

1. Whenever he is entrusted, he betrays.
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." (Hadith, Number 69, Volume 3, Book 43 Sahih Al-Bukhari)

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*Don't try to plane your clumsy body smooth,
This soap can't clean you,
This rosary, stick and tattered clothes!
By this deception, He (God) cannot be found.*

گنبد پائس مودم رندہ
امہ صابنہ صائی نو ہے
امہ تسبیح عاصہ تہ بندہ
امہ فندہ نہ نو اتھ ہے

Islamic Perspective

Narrated Abu Hurairah ^(RA) "The Prophet ^(SAW) said,

“Allah does not look at your appearance or your possessions; but He looks at your heart and your deeds.” (Hadith, Muslim)

*What a fun is one's deed and intention!
The one who before others spreads his hand (for alms),
I also need to beg but begging is not permissible,
Begging and dying is one and the same
'Hatim Tai' is the world Lord, the giver,
Giveth you Yourself (O Lord) but through others.*

کینا کرہ تُم سُنْد کزیر تہ کازن
س اِتجہ دازن پے
منگہ ہا یہ منگس چھنہ کہنہ باتما
منگن تہ مزن چھہ اکے بہتہ
حاتم طائی جگہ دیہ داتا
دوان تہ پائے تہ بیہ سُنْد بہتہ

Islamic Perspective

“And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be

* Hatim Tai i.e., Hatim of the Tai tribe was a famous pre-Islamic Arabian poet of 6th century C.E. He was a Christian and was known for his extreme generosity. It is mentioned in the stories that he travelled to dangerous and distant places to solve the problems of the poor and helping them accordingly.

successful.” (Qur’an, Surah *Al-Jumu’a*, Verse 10)
 Narrated Az Zubair bin Al-Awwam^(RA): The Prophet^(SAW)
 said,

“It is better for anyone of you to take a rope
 (and cut) and bring a bundle of wood (from
 the forest) over his back and sell it and Allah
 will save his face (from the Hell-Fire) because
 of that, rather than to ask the people who may
 give him or not.” (Hadith, Number 550,
 Volume 2, Sahih Al-Bukhari)

O Nasar dear if Rishis act upon Reshism,
 Stone (heart) they would melt by their deeds,
 O Nasar dear don't act upon Reshism,
 They ruin themselves by rage and jealousy.*

نصر باہ ریشی ہے ریشمہ پالن
 سنگ گالہ ہن کزیر ہند آشے
 نصر باہ ریشی چھنہ ریشمہ پالن
 پان چہ گالن تکیہ بغضہ عتر

Islamic Perspective

“Lo! religion with Allah (is) The Surrender
 (to His will and guidance). Those who
 (formerly) received the Scripture differed
 only after knowledge came unto them,

* ‘Rishism’ is a Kashmiri Sufi order (as mentioned in ‘Biographical
 Note about Shaikh-ul ‘Aalam’ in the last of this book)

through transgression among themselves.
Whoso disbelieveth the revelations." of Allah
(will find that) Lo! Allah is swift at reckoning.
(Qur'an, Surah *Al-Imran*, Verse 19)

Narrated Abu Hurayrah^(RA): The Prophet^(SAW) said,

"The strong man is not one who wrestles well but the strong man is one who controls himself when he is in a fit of rage." (Hadith, Number 1199, Sahih Muslim)

Narrated Abu Hurayrah^(RA): The Prophet said,

"The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh." (Hadith, Number 476, Volume 4, Sahih Al-Bukhari)

*Knowledge you gained for pomp and show,
Trap you have laid for one another,
How do you think that you are the chosen ones?
There (on doomsday) even one out of thousand will not
succeed*

علماء پڑھ دو دوف کے ہوئے
مڑھلس چھو زانگان اُکس اکھ
کوبہ چھو گمان اُس چھی خاضے
تتہ نو موکلو ساسہ منز اکھ

Islamic Perspective

“Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?” (Qur'an, Surah *Al-Baqarah*, Verse 44)

“And they say: The fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah--truly Allah will not break His covenant--or tell ye concerning Allah that which ye know not?” (Qur'an, Surah *Al-Baqarah*, Verse 80)

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Narrated Abu Said ^(RA): The Prophet ^(SAW) said,

“Allah will say, ‘O Adam!’ Adam will reply, ‘Labbaik and Sa'daik (I respond to Your Calls, I am obedient to Your orders), wal Khair fi Yadaik (and all the good is in Your Hands)!’ Then Allah will say (to Adam), ‘Bring out the people of the Fire.’ Adam will say, ‘What (how many) are the people of the Fire?’ Allah will say, ‘Out of every thousand (take out) nine-hundred and ninety-nine (persons).’ At that time children will become hoary-headed and every pregnant female will drop her load (have an abortion) and you will see the people as if they were drunk, yet not drunk; But Allah's punishment will be very severe.” That news distressed the companions of the Prophet too much, and they said, “O Allah's

Apostle! Who amongst us will be that man (the lucky one out of one-thousand who will be saved from the Fire)?” He said, “Have the good news that one-thousand will be from Gog and Magog, and the one (to be saved will be) from you.” The Prophet added, “By Him in Whose Hand my soul is, I Hope that you (Muslims) will be one third of the people of Paradise.” On that, we glorified and praised Allah and said, “Allahu Akbar.” The Prophet then said, “By Him in Whose Hand my soul is, I hope that you will be one half of the people of Paradise, as your (Muslims) example in comparison to the other people (non-Muslims), is like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey.” (Hadith, Number 537, Volume 8)

*Hypocrite Ulema are occupying mosques like pythons,
As Hindus are after their idols (to exploit the religious
sentiments of people)*

*Out of a thousand only one may cross over (the bridge of
the hereafter)*

Otherwise all are by Satan captured.

ملہ چھی مشین اچھر درؤ
یتھر بہر چھر پوتلن پتہ
ساسہ منہر اکھا ترؤ
نتہ سارینی شیطان گو بہتہ

*They will read and in spite of that they will be blind,
 People will be sold by them, day and night,
 (After getting money) they will raise buildings to the sky
 They will think that the world is everlasting for them,*

اول پزن تہ پڑتہ ان
 خلقن کین دن کو رآتی
 لڈتہ ل آسمان پڑھن
 زان دنیا چھ سوہون اسی

*Ignoring the (everlasting) hereafter they will be after a few
 (short living) days,
 Intelligence of this order, even animals do not have.*

آخرت تراوتہ مازن دن
 بود پڑھ جوان تہ ما آسی

Islamic Perspective

“Certainly, We have destined many Jinns and human beings for hell; those are the ones who have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like animals - or even worse than them, because they are those who are heedless.”
 (Qur'an, Surah *Al-A'raf*, Verse 179)

“Surely We created man of the best stature.

Then We reduced him to the lowest of the low.” (Qur'an, Surah *At-Teen*, Verses 4-5)

Today's Rishis are of this famine time (when virtuous men are rare as commodities are rare in famine),

They to eating are committed,

In spite of eating to their fill, God they forget,

Rishis, if such people are, then who are the thieves?

اَزِڪر ریشی چھی کالِکُر ریشی
 یمن کھنس کئے غم
 تہ کھتہ تہ یمن خودامشی
 ریشی ہے یم تہ ژورکم

*Nasar dear! (real) Rishis were, old time Rishis,
 Wearing they were patched clothes and bhang fibre (woven
 into thick cloth),*

*They asked (people) for barley husk (to eat),
 Meditating were they in the midst of forests.*

نصر باہ ریشی اُس یم ریشی
 ناڑ اوسکھ جنہ تہ بنگہ یمن
 منگھ اُس انان وشکھ کشی
 تپ اُس پڑاوان منز ون

*Maḷ (maḷa) are fond of gifts and feast,
 Shaikhs are after wealth and honey,*

*Sufi adopted a robe, kicking aside the plough,
 He eats at a time two and a half kilograms of meat with
 rice,
 Not a single one meditated, all people are after supper
 (feast),
 No one could control his (baser) self successfully.*

ملہ چھی فوٹھال ہین تہ سلس
 شیخ گئے ماس تہ مانجھس مٹی
 صوفی خرچہ روٹ لٹہ دتھ آکس
 کھیون کالس پاڑو ماز کیوتی
 اگر تہ نہ گیان کور لگر لکھ کالس
 کائسہ تہ نفس ہیوک نہ زنتہ پتھی

*Maḷ (maḷa), I saw were eating buffalo,
 About lettuce, they said that was just a weed,
 Filth (or bakery) they eat, and then they belch,
 In mosques they say, lives, 'yachh'.*

ملہ ڈینٹھم موٹھی کھوان
 ہاکس دپان یہ چھو کچھ
 باگر کھوان ڈاکر تراوان
 مشپن دپان مینتہ چھو پچھ

* 'yachh' is a mysterious animal mentioned in Kashmiri stories, which reportedly changes its form, makes people, especially children fearful and has many fortunes with it.

*Maḷ (maḷə), I found, chatty,
Rishis, they readily blame,
The words of Maḷ (maḷə) deserve a 'Bravo'
They are false friends and can't be trusted.*

ملہ دُہنٹھم کتھہ کبّاری
رہن پتھہ داری کانت
ملن ہنزن کتن پاری
چہ اہزیار کناہ ٹھوی زہ بزانت

*Shaddaad and Pharaoh** they are posing (to be),
False is their claim of being saints,
They left everything and for a sweet meal they die,
They are shameless people.*

شداد فرعون لاگتھ روڈی
اہزی دیوان درویش ناو
یسم سوزی تراوتھ رس بتس مؤدی
یسم دزاوک سون ناہ دزاو

-
- * *Shaddaad* was a king of Prophet Huud's ^(AS) tribe (king of Prophet Naoh's ^(AS) lineage), living in the city of Iram (of Pillars) in the land of 'Aad to whom Prophet Huud ^(AS) preached Islam, and who was destroyed after rejection of the same. Shaddaad is reported to have laid a garden, imitating the paradise and which he never strolled.
- ** *Pharaoh* was the king of Egypt, who claimed to be God and who enslaved Banu-Israel (the then Muslims and ancestors of present day Jews). The prophet Moses ^(AS) preached to him the religion of Islam, and he rejected it and finally he along with his army was drowned in the river Nile while chasing Moses ^(AS).

*A Mullah I saw who could read and write,
Carved granite he resembles,
Had he realised anything (about God or life)
Then his flesh would have shed.*

ملا وچھئے لیو کھمت تہ پورمے
دوری کنہ ہند زن گورمے
اگرے کینہہ آسہ بن سورمے
تیلہ مار آسہ ہس ہورمے

Mullah in the real sense was Maulavi Rumi,
Otherwise on seeing a Mal (malā) you should ask
forgiveness from God,
Ocean (of salvation) was crossed by him,
He recognised his self.*

ملہ ہے پوچھو زن مولوی رومی
نتہ ملہ وجھتہ پری زے استغفار
صدرس تار دے تہ
پائے پائس سین یار

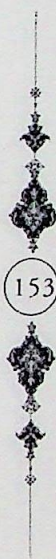
* Jalal-ud-Din Mumammad alias Molvi Rumi born in 1207 C.E at Balkh in Persia (present day Afghanistan). He travelled far and wide with his family to avoid Mongol catastrophe, meeting scholars and finally settling in Rum (Konya, Seljuq Turkish Sultanate) present day Turkey and died in 1273. His contribution is his Islamic Mysticism (Sufism) expressed in examples and stories. His books, especially 'Masnavi Manvi' beautifully explains the method of God realization and God consciousness.

Islamic Perspective

“Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allah’s leave. That is the great favour!” (Qur’an, Surah *Al-Fatir*, Verse 32)

The Prophet ^(SAW) said,

“The scholars are the successors of the Prophets. Verily, the Prophets do not pass on gold and silver coins, but rather they only impart knowledge.” (Source: Musnad al-Bazzār 10/68)



Chapter—10

Youth (*Aadan*)

Late I Recollected, at the Time of Drowning
(what Prophet) Noah* (was saying)

*When I was young, I didn't pray Him,
Late I recollected, at the time of drowning (what prophet)
Noah (was saying)*

*Youth I lost in ignorance,
That one will derive benefit from it (youth) who realised
(its importance) earlier,
In old age, worship is of little value,
Late I recollected, at the time of drowning (what prophet)
Noah (was saying).*

* Prophet Noah (AS) preached to his nation for nine hundred fifty years and when the people didn't believe him, God sent down rains continuously until everything sank and everybody drowned except some believers and pairs of animals which boarded the ark of Noah (AS). Here, Shaikh points to that historic event. Some people write this verse as 'وَنُفِثَ زَنْجَبَرٌ مِنْهُ' which means "now it came to my mind to add salt when it (contents of the utensil) began to boil. If we take the line to be like this, it does not make any sense"

آدنیٰ بڈگی کرم نہ مے تَس
 ونی پیوم ریتس غرقِ وزہِ نوح
 لو کچار رووم منتر غفلتس
 تمتہ تلہ سے یتیم سلہ زین
 بدتہ ثوب کیا چھے عبادتس
 ونی پیوم ریتس غرقِ وزہِ نوح

Islamic Perspective

“We sent Nuh (Noah) to his people and he lived among them a thousand years less fifty. Then because of their wrongdoings the flood overtook them.” (Qur’an, Surah *Al-Ankabut*, Verse 14)

Allah’s Apostle ^(SAW) said,

“On Doomsday until man is asked about these five things he will not be free from questioning in God’s presence: How did he spend his life, where did he spend his youth, where he earned his property and where he spent it, and what works he consciously made.” (Hadith, Tirmidhi)

Abu Said al-Khudri ^(RA) / Abu Hurayrah ^(RA) said, The Messenger of Allah ^(SAW) said,

“There are seven whom Allah will shade in His shade on the day on which there is no shade except His shade: a just imam, a youth who grows up worshipping Allah, a man whose heart is attached to the mosque when

he leaves it until he returns to it, two men who love each other in Allah and meet for that and part for that, a man who remembers Allah when he is alone and his eyes overflow with tears, a man who refuses the approaches of a noble, beautiful woman, saying "I fear Allah," and a man who gives sadaqa and conceals it so that his left hand does not know what his right hand gives.' " (Hadith, Number 14, Volume 51, Al-Muwatta)

*I am afraid of the doomsday,
(On that day) my deeds will belittle me,
Virtuous ones will be taken to the paradise,
Late I recollected, at the time of drowning (what prophet)
Noah (was saying).*

بے چہم لگے یتھ قیامس
علمہ وچھر وچھر گہرہ مومن
نیکوکارن زن جتس
وڑی پیوم رتس غرق وڑہ نوخ

Islamic Perspective

"Nay, I swear by the Day of Resurrection;
Nay, I swear by the accusing soul (that this
Scripture is true)." (Qur'an, Surah *Al-Qiyamah*, Verses 1-2)

"That day will faces be resplendent,
Looking toward their Lord; And that day will

other faces be despondent, Thou wilt know
that some great disaster is about to fall on
them." (Qur'an, Surah *Al-Qiyamah*, Verses
22-25)

*Kiram-an- Katibeen** (you), Keep in mind
Today (on doomsday) they (*Kiram-an- Katibeen*) know
whatever you did,
Sins of mine were written in my book (of deeds),
Late I recollected, at the time of drowning (what prophet)
Noah (was saying).

کراماً کاتبین تھاو مالہ ژنتس
یومی یعلمون ما تفعلون
گوناہ میانی لیکھنہ آے خطس
وژنی پیوم ژنتس غرق وژہ نوخ

Islamic Perspective

"Generous and recording, Who know (all) that ye do. Lo!
the righteous verily will be in delight. And lo! the wicked
verily will be in hell." (Qur'an, Surah *Al-Infitar*, Verses 11-14)

* *Kiram-an-Kitabeen* are the two angels on two shoulders of every
man and woman to note the good and bad deeds committed by
him or her. The angel on the right side records the good deeds and
the angel on the left side records bad ones.

*God conscious people kicked the (worldly) comforts,
Day and night they shed blood instead of tears,
Sweet fruit bears the humbleness,
Late I recollected, at the time of drowning (what prophet)
Noah (was saying).*

عَارِفُو لَہ دُرِ اَوَّلے راحس
شیہ روز ہو رکھ اشہ کنہِ نوان
نذر مہ چھی ندائس
وہی پیوم رتس غرقِ وزہ نوخ

Islamic Perspective

“The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace.” (Qur’an, Surah *Al-Furqan*, Verse 63)

*O wind, take my complaints to His Excellency (prophet, SAW),
The subject of my application (is as below),
I wish to sacrifice myself to his seal of prophet hood,*
Late I recollected, at the time of drowning (what prophet)
Noah (was saying).*

* Seal of Prophethood was a raised impression between two shoulders of Prophet Muhammad^(SAW) which was occurring naturally there as a mark of prophet hood from God.

وادا گزاد ميانہ نيٽہ حضرت
 عرضی ميانہ ہند مضمون
 پاری پاری لگہ ہس موہر نبوتس
 وئی پیوم زہتس غرق وزہ نوخ

Islamic Perspective

Narrated As Saib bin Yazid ^(RA):

“My aunt took me to the Prophet and said,
 “O Allah’s Apostle! This son of my sister has
 got a disease in his legs.” So he passed his
 hands on my head and prayed for Allah’s
 blessings for me; then he performed ablution
 and I drank from the remaining water. I stood
 behind him and saw the seal of Prophethood
 between his shoulders, and it was like the
 “Zir-al-Hijla” (means the button of a small
 tent, but some said ‘egg of a partridge.’ etc.)”
 (Hadith, Number 189, Volume 1, Sahih Al-
 Bukhari)

Narrated Um Khalid (the daughter of Khalid bin Said) ^(RA),
 I went to Allah’s Apostle with my father and I was wearing a
 yellow shirt. Allah’s Apostle said,

“Sanah, Sanah!” (Abdullah, the narrator,
 said that ‘Sanah’ meant “good” in the
 Ethiopian language). I then started playing
 with the seal of Prophethood (in between the
 Prophet’s shoulders) and my father rebuked
 me harshly for that. Allah’s Apostle said.

"Leave her," and then Allah's Apostle (invoked Allah to grant me a long life) by saying (thrice), "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out." (The narrator adds, "It is said that she lived for a long period, wearing that (yellow) dress till its color became dark because of long wear.")" (Hadith, Number 305, Volume 4, Sahih Al-Bukhari)

*In youth sins, you cultivated,
In old age, you named yourself as Rishi,
(Your) rosary resembles a serpent,
Your prayer is offered to whom?*

آدنیہ کُرتھ پاین کرشی
پُرتھ دتھ ریشی ناو
تسبح گئی گنس ہشی
پانی ناز کشی ہاو

*In youth/when young I wandered in small and large farms,
My whole life was lost in thorns,
Why didn't I get myself acquainted with four friends (of
prophet)?
So that, I would have been counted with stars,*

آدنیہ بیہوڑس ڈورن تہ ڈارن
وہر راوم خارن عتر

* 'Four Friends' points to four rightly guided Caliphs of Prophet Muhammad (SAW).

وَدِ كَتھ نِه رَوَاسِ ژورنِ پِيارَن
 دِلو ليكھمِ هِنَمِ ستارنِ سَلَتَرِ

*Bridge of Siraat I have to cross,
 I hope, four friends (of prophet) I will accompany,
 Better people (the virtuous) will be separated (from others)
 Who knows I might be grouped with sinners.*

نِلي صراطِسِ تاپَرِه تَارَن
 وِوَمِيدِ چَھَمِ ژورنِ يَارَن سَلَتَرِ
 پَتَنِ پَتَنِ بِيونِ بِيونِ ژَارَن
 کُو زانِه لَگِه ما گِوناہ گَارَن سَلَتَرِ

Islamic Perspective

“But avaunt ye, O ye guilty, this day!”
 (Qur'an, Surah Ya-Sin, verse 59)

Narrated Irbad ibn Sariyah ^(RA): “AbdurRahman ibn Amr as-Sulami and Hujr ibn Hujr said:

We came to Irbad ibn Sariyah ^(RA) who was among those about whom the following verse was revealed: “**Nor (is there blame) on those who come to thee to be provided with mounts, and when thou saidst: “I can find no mounts for you.”** We greeted him and said: We have come to see you to give healing and obtain benefit from you. Al-Irbad ^(RA) said: One day the Apostle of Allah ^(SAW) led us in prayer, then faced us and gave us a lengthy

exhortation at which the eyes shed tears and the hearts were afraid. A man said: Apostle of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error." (Hadith, Number 2186, Sunan of Abu-Dawood).

*When young, you dreaded ablution and bath,
Till, O unwise, your beard turned grey,
You collected (money and material) and gave it to mason
and carpenter,
You are raising to sky, the clay,
Two and a half yards you have to go down (into the grave),
Raised you a building, raised for what (purpose).*

آدینہ کھوڑکھ وضوؤں تہ سزائیں
یام نادانں دار گئے چھڑی
سومیرتہ دشتہ دُسلں تہ چھائیں
چھلکے لدان آسمانں مینہی
ڈائے گز زمین وں جھنی پائیں
لڑتہ ہے لڑ تہ لڑتہ کتہ کڑی

*Stands he up (in old age), by holding his knees,
While sitting, he bends on a stick,
(As if) I fall from the heavens on the earth,
When I remember my childhood days (which I did not
spend in His remembrance).*

دوتھان کوٹھن اتھ دوان
ہیان تراوان لور پٹھ پان
تیلہ چٹس آکاش بوتلہ ہوان
چٹم ییلہ ژٹس ہوان شری پان

Islamic Perspective

“He whom We bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense?” (Qur'an, Surah Ya-Sin, Verse 68)

*In youth what you can do, later you can't do it,
In youth what you do, that will stay with you (after death),
Whatever grains you sow, white or grey,
In the hereafter, you will reap those (grains)
When your beard will turn white and your body will
become weak,
Then your virtues and your sins will accompany you (after
death).*

آدنہ کرکھ تہ اِدہ نہ نگي
 آدنہ کرکھ تہ لگی ٺٺ
 سیم پھل وکھ چھتی کیو زگی
 تَم تہ اُترس لونکھ کتر
 کھہ ینلہ چھتی دہ ینلہ نگي
 اِدہ نڈر تہ ڈوٹھ لگی پانس ٺٺ

When young, I rode horses and other carriers,
 On death my grave will grow bhang (plants) on it,
 Here (in this world) what is the fun of enjoying this
 attractive tour,
 Here, in old age we lose legs (i.e., we hav no strength to
 walk),
 Myself I reared like a sheep in meadow,
 In the end I might be roasted in blazing fire (i.e., hell).

آدنہ کھڑوس گرس تہ ورس
 مَر تہ پَرس زسیم بنگے
 یدتہ کیا کروو لویہ ورس پھیرس
 یدتہ بُدتہ جھنہ روزن زنگے
 زو تیوت رچاکھ تیوڑ یتہ نیرس
 پتو بزیم نار وہ کنگے

I fear how can cross the bridge,
 Beneath which flows a river of fire,
 My temples will turn white as if blazing fire begins to
 extinguish,
 After extinguishing, I will have a wink of sleep (i.e., I shall die).

بَیہ چھم تہ سُمہ اند کھتہ واتے
 یئمہ نلر پچھ پکان ناپو کول
 ہنگ وسہ ززر کنگ زن سوتے
 سو تہہ سیم اکے زول

*I tried to reach some goal,
 This world turned me into an owl,
 Crows and kites, surrounded me (on all sides),
 Gathered the shepherds, to surround me (on all sides),
 My powerful wings (of potential) weakened,
 My gold (of potential) values lesser than mica.*

پلناہ کرے سَم دلوکن واتے
 یئمہ دنیاہن کوڑم راتہ موغل
 کاو و تہ گائٹو کوڑ ہم غل
 سُمیتہ گئیہ راپچو کوڑ ہم غل
 شاہ پر تنگم ززر نہ کھوتہ
 سونس روڈم نہ کاژن مول

Islamic Perspective

“Know that the life of this world is only
 play, and idle talk, and pageantry, and
 boasting among you, and rivalry in respect of
 wealth and children; as the likeness of

vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion." (Qur'an, Surah *Al-Hadid*, Verse 20)

*Lust, carelessness and intoxicated pride,
Saffron farm doesn't flourish with water (as it is harmful to
saffron),
With no money, I am the businessman,
Money less (shopkeepers) can't set a shop in the market.*

لوئس تہ فہس مدائن کارس
لنگم ڈارس وئم نہ پائی
دیار ہا سورم سودا گارس
چھون بازارس کیا بنہ وائی

Islamic Perspective

"And if they answer thee not, then know that what they follow is their lusts. And who goeth farther astray than he who followeth his lust without guidance from Allah. Lo! Allah guideth not wrongdoing folk." (Qur'an, Surah *Al-Qasas*, Verse 50)

"And warn them of the Day of anguish when the case hath been decided. Now they

are in a state of carelessness, and they believe not." (Qur'an, Surah *Maryam*, Verse 39)

"By your life, O Prophet Muhammad, they were madly blundering in their intoxication of lust!" (Qur'an, Surah *Al-Hijr*, Verse 72)

"And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever." (Qur'an, Surah *Al-Baqarah*, Verse 34)

*Autumn spread over my period (of youth) which was lush
green,
Youth and my friend (of self) can't go long together,
At last all of us will crumble in a grave yard,
This fire (of death) can't be extinguished by water.*

زیرِ تھپ گیمِ عمرِ سبزارِ
یاؤنِ یازِ کچرِ کرہ وائی
آخرِ ژموو ساریِ مزارِ
نارسِ ووفیِ کتہِ سازِ پائی

*Stranger women you can't embrace,
O my self, you should avoid such fancies,
In the market you can't buy youth (in this world),
O myself, how can you sell your jewel (of youth) for mica.*

پرنزنِ کئدہ کرکھ نالہِ ممتی
کئدہ کرکھ سیمِ ممتی خیال

بازر نو مولم میلان یاؤن ینیتی
کندیۑ ژہ کائس کنگھ لعل

Islamic Perspective

The Prophet ^(SAW) said,

“While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other, ‘Invoke Allah with the best deed you have performed (so Allah might remove the rock)’... The second said, ‘O Allah! You know that I was in love with a cousin of mine, like the deepest love a man may have for a woman, and she told me that I would not get my desire fulfilled unless I paid her one-hundred Dinars (gold pieces). So, I struggled for it till I gathered the desired amount, and when I sat in between her legs, she told me to be afraid of Allah, and asked me not to deflower her except rightfully (by marriage). So, I got up and left her. O Allah! If You regard that I did if for Your sake, kindly remove this rock.’ So, two-thirds of the rock was removed...” (Hadith, Number 418, Volume 4, Sahih Al-Bukhari)

*Autumn spread over my temples (as my hair turned white),
Now (in old age) sugar, candy and sweets would not suit
me,*

*That dyer (God) watches us every moment,
One, who turns black cloth (of hair) into white (or who
can turn black cloth of sins into white, by pardoning
me)*

زَرَّ زام ہنگرے
وِیس نہ کھنڈ نابہ شکرے
سُی رنگر ہبا وچمان پزنتہ گرے
سُی کرہنس تھانس چھوٹ کرے

See Aazar the idol maker,
His son (Ibharim, AS) is the friend of Allah,**
His 'Jihad' is of great magnitude,
With his own hands, he raised Ka'ba for Allah.*

پوچھتہ آذر پوچتلر گوڑو
گوڑو تہند خلیل اللہ
جہاد تہند کوٹ ژوڑو
اتھ بتر لذن کعبت اللہ

Islamic Perspective

“(Remember) when Ibrahim said unto his
father Azar: Takest thou idols for gods? Lo! I

* Azar was the father of the Prophet Ibrahim, who was a maker and
worshipper of idols.

** Prophet Ibrahim is termed as ‘Dearest to Allah’ as he jumped into
the fire made for him by disbelievers but didn’t give in.

see thee and thy folk in error manifest.”
(Qur'an, Surah *Al-An'am*, Verse 74)

“Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Ibrahim, the upright? Allah (Himself) chose Ibrahim for friend.” (Qur'an, Surah *An-Nisaa*, Verse 125)

“They said: We heard a youth make mention of them (idols), who is called Ibrahim.” (Qur'an, Surah *Al-Anbiyaa*, Verse 60)

“And when Ibrahim and Isma'el were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.” (Qur'an, Surah *Al-Baqarah*, Verse 127)

*It is getting dark and I made fire in the hearth,
After the fire extinguished, the utensils arrived (now they
are of no use),*

*In spring whatever I sowed that alone in the autumn
I reaped,*

After reaping it remained with me (for ever).

دوہ لوگ درہ دائرہ یوم
اوگن زہوم تہ بانہ وائی
سوئتہ بی وووم ہر دتی لوئم
لوئتہ لوئم پائس متری

O my youth! O blissful deer!
 Ready you are not to recite 'kalima'
 Five time prayer you forgot,
 Then for what purpose we have come to the world?
 Your house (grave) is such a resort that has neither a
 window nor a door,
 'Yachh' may come there to occupy it (the grave).

یاونہ میانے ہومتہ برنو
 وونڈ کٹھ کلے پرئے اوے
 پاژ وڠ نماز مشیو کرنو
 ادہ کنہ کارا کرنے اوے
 جائے چھے تڑھ بیتہ دار نہتہ برنو
 تیتہ مو پچھ گرہ برئے اوے

When young, good deeds were forgotten by me, the unwise,
 Never I paid heed to a wise word,
 Rejected I prayer and bathing (getting rid of sins by
 repenting),
 Being unwise I adopted a wrong path,
 Unnecessarily I worked for my bodily comforts,
 That (effort) was hurriedly wasted in useless ways.

آدنہ کنے مٹھم نادانس
 کن کتہ تھووم گیانچہ کتہ
 تقصیر کوژم نماز تہ سزانس
 نادان اوُس تہ لوگس اتری وتے

ناحقہ دِثم اتہ رحۃ بانس
تہ زن ونہ والتہ زہنم وتے

*Why did I not, when young, respect strangers?
To a real hero, suits that act,
Prayer and good deeds are as if to introduce a blessing in a
city,
To a fortunate one suits that act.*

کہتہ آدہ ژتہ رہماے مے وپرس
تہ کس شیر زس نگلی
کزے کارن چھی زے زہن شہرس
تہ کس بنٹاوس نگلی

Chapter—11

Human Brotherhood (*Baaaj Wath*)

*To the world, we were born as brethren,
Let us cooperate (with one another)
Before my eyes were snatched (by death) my father and
mother,
Seeing this still, my heart turned into a hard boulder.*

دنیا بس آئے بائجی بائجی
سمتہ کرو بائجی وٹھ
بزوئہ کنہ نیونم مول تہ ماہجی
وچھتہ کرا وانجی گئیہ نلہ وٹھ

Islamic Perspective

“(Show) kindness unto parents, and unto
near kindred, and orphans, and the needy,
and into the neighbor who is of kin (unto
you) and the neighbor who is not of kin and
the fellow traveller and the wayfarer and (the

slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful." (Qur'an, Surah *An-Nisaa*, Verse 36)

"For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's sovereignty), but afterwards lo! Many of them became prodigals in the earth." (Qur'an, Surah *Al-Maidah*, Verse 32)

This (life) O my mother and O my daughter, shall end one day,

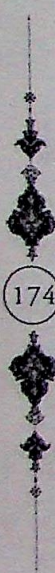
If you find a day of it (life) selflessly you should support (people)

This, O my mother, horse (of self) you should rein in, Keep your death fresh in your mind

یہ ہے ماجر کوری دہ اکہ تھکی
اتھ دین لگی نہکس رچھو ز رچھو
یہ ہے ماجر ترک رئی نین وگی
اُس ز مرگ پنن ریتس ہتھ

Islamic Perspective

Narrated Abu Said Al Khudri (RA):



“On ‘Id ul Fitr or ‘Id ul Adha Allah’s Apostle ^(SAW) went out to the Musalla. After finishing the prayer, he delivered the sermon and ordered the people to give alms. He said, “O people! Give alms.” Then he went towards the women and said. “O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women).” The women asked, “O Allah’s Apostle! What is the reason for it?” He replied, “O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray.” Then he left. And when he reached his house, Zainab ^(RA), the wife of Ibn Mas’ud ^(RA), came and asked permission to enter it was said, “O Allah’s Apostle! It is Zainab.” He asked, “Which Zainab?” The reply was that she was the wife of Ibn Mas’ud ^(RA). He said, “Yes, allow her to enter.” And she was admitted. Then she said, “O Prophet of Allah! Today you ordered people to give aalms, and I had an ornament and intended to give it as alms, but Ibn Mas’ud ^(RA) said that he and his children deserved it more than anybody else.” The Prophet ^(SAW) replied, “Ibn Mas’ud had spoken the truth. Your husband and your children had more right to it than anybody else.” (Hadith, Number 541, Volume 2, Sahih Al-Bukhari)

*His Excellency father Adam ^(AS) is our father,
 Mother Eve ^(AS) was developed from him,
 Then how can we classify people into upper and lower
 castes?
 Being same, how can we criticize one another?*

حضرت باہ آدم مولو
 امہ هوا تنی آو
 اد کتہ دیان دؤب ژرولو
 کلس ہمکل کناہ بیتو

Islamic Perspective

“O mankind! Be careful of your duty to your Lord, Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bore you). Lo! Allah hath been a Watcher over you.” (Qur'an, Surah *An-Nisaa*, Verse 1)

Prophet Muhammad ^(SAW) delivered a Sermon on the Ninth Day of Dhul Hijjah 10 A.H in the Uranah Valley of Mount Arafat which goes as:

“O People, lend me an attentive ear, for I don't know whether, after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you carefully and take these words to those who could not be present here today.

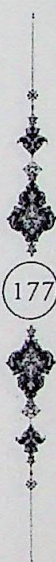
O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (Interest). Therefore, all interest obligations shall henceforth be waived...

Beware of Satan, for your safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have right over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to commit adultery.

O People, listen to me in earnest, whorship Allah, say your five daily prayers (Salah), fast during the month of Ramadhan, and give your wealth in Zakat. Perform Hajj if you can afford to. You know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiority over other except by piety and good action.

Remember, one day you will appear before Allah and answer for your deeds. So beware,



do not astray from the path of righteousness after I am gone.

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah, and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness oh Allah that I have conveyed your message to your people." (Hadith, Number 1623, 1626, 6361, Sahih Al-Bukhari; Hadith Number 98, Sahih Muslim; Hadith Number 1628, 2046, 2085, Tirmidhi; Hadith Number 19774, Ahmad Ibn Hanbal)

*Ice, niveous water and snow
These were differently made by God,
As soon as fall on them, the sun rays,
Soon all the three were reduced to one (that is, water).*

سُخِ نَلِہ کَر تہ شپن
تیم بیون بیون پاد کڑی آشن
یامت مکھ آفتابچ پروو
تامت تزنن وڈی اکے گوو

Islamic Perspective

“And of His signs is this: He created you of dust, and behold you human beings, ranging widely!” (Qur'an, Surah Ar-Rum, Verse 20)

*One who instead of milk churns water,
To this world, such a person is not born;
One who treats himself and other equally,
It is he who crossed the Indus (succeeded in the
hereafter).*

دود تراؤتھ آب نیس منڈے
نی سمارس کنڈے زاو
پرہ پان نیس ہوی وندے
نی بہا بندے ٹرتھ دزاو

Chapter—12

Renunciation of World

“A Mistake” (*Andwan*)

*Gold and brass have similar glitter (in these odd times),
Seeing this, my mind is frustrated,
I saw good people being crushed, whereas bad ones prosper,
This is why to a secluded jungle I am running away.*

سوئس تہ سرتلہ اکے زلن
تہ ڈڑتھ زو میون کلن بیوت
ڈیہ نٹھم نندن لیٹھ تہ ڈیہن پھولن
توے اندون نے زلن بیوت

Islamic Perspective

“O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is

Forgiving, Merciful.” (Qur’an, Surah *At-Tagabun*, Verse 14)

“Therefor flee unto Allah; lo! I am a plain warner unto you from Him.” (Qur’an, Surah *Az-Zariyat*, Verse 50)

There is a Hadith narrated by Abu Sayid Khudri ^(RA) and quoted by Bukhari that Muslims will have to face such a tough time when the best sustenance for them will be to rear goats in mountains.

Narrated Abu Hurayrah ^(RA): Allah’s Apostle ^(SAW) said,
 ‘The world is a prison-house for a believer and Paradise for a non-believer.” (Hadith, Number 1379, Sahih Muslim)

Narrated Mujahid: “Abdullah bin ‘Umar ^(RA) said,
 “Allah’s Apostle took hold of my shoulder and said, ‘Be in this world as if you were a stranger or a traveler.” (Hadith, Number 425, Volume 8, Sahih Al-Bukhari)

Narrated Abu Hurayrah ^(RA): The Messenger of Allah ^(SAW) said,

“Of the men he lives the best life who holds the reins of his horse (ever ready to march) in the way of Allah, flies on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking death at places where it can be expected. (Next to him) is a man who lives with his sheep at a hill-top or in a valley, says his prayers regularly, gives Zakat and worships his Lord until death comes to him. There is no better person among men except these two.” (Hadith, Number 874, Sahih Muslim)

*In jungle monkeys and chimpanzees live,
 Ice have caves as their habitat,
 Those, who five times a day, purify themselves,
 (Those who) remain among their family members are
 special (people)
 One having family will be crowned,
 Family was managed by Messenger of Allah and was so
 liked by God.*

وَن پَنزَرِ تہ وَاَندر آسَن
 لَکَر گَوِیَمَن بَرَن واس
 یَم پانزَمَن وَقَتَن اَکَر مَل کاسَن
 نِش آسَن بَاژَن تَمے چھ خاص
 گَر گَراکس تاج لاکَس سَرَس
 گَر کَوَر رَسول خدائَن ہرَس خوش آو

Islamic Perspective

Narrated Aisha ^(RA); Abdullah ibn Abbas ^(RA): Allah's Messenger ^(SAW) said,

"The best of you is he who is best to his family, and I am the best among you to my family. When one of you dies speak no ill of him." (Hadith, Number 955, Al-Tirmidhi)

Narrated Al Aswad ^(RA): That he asked 'Aisha ^(RA) "What did the Prophet ^(SAW) use to do in his house?" She replied, "He used to keep himself busy serving his family and when it was the time for prayer he would go for it." (Hadith, Number 644, Volume 1, Sahih Al-Bukhari)

Narrated Abu Hurayrah ^(RA): "Messenger of Allah ^(SAW) said that there has not been a single prophet who did not rear

goats. The companions asked, "Did you also rear? The Prophet ^(SAW) said, "Yes" (Hadith, Sahih Al-Bukhari)

Narrated Abu Said Al Khudri ^(RA): "Somebody asked, "O Allah's Apostle ^(SAW)! Who is the best among the people?" Allah's Apostle ^(SAW) replied "A believer who strives his utmost in Allah's cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief." (Hadith, Number 45, Volume 4, Sahih Al-Bukhari)

*O Nasr dear! Leaving for jungles was a mistake, thought it
was a grand prayer,
See, it was a big slander,
We had to realise a single fact (i.e., knowing God and
praying Him).*

نصربايہ جنگلن کھن گیم غامی
مے دنپ یر آسہ بُد عبادت
پوچھتہ یر اُس بُد بدنامی
سہر اُس کُرنی کنی کتہ

Islamic Perspective

"Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented. We ordained it not for them.

Only seeking Allah's pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil-livers." (Qur'an, Surah *Al-Hadid*, Verse 27)

"Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do We detail Our revelations for people who have knowledge." (Qur'an, Surah *Al-A'raf*, Verse 32)

"...but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment." (Qur'an, Surah *Al-Maidah*, Verse 2)

A Hadith goes in which the Messenger of Allah (SAW) says that there is no abandonment of the world in Islam (Mussanad Ahmad)

Ibn Abbas^(RA) says: "There is no abandonment in Islam" (Hadith Ahmad, Abu Dawood, Hakim (Futuh ul Bari 9/11), Darul Marifah, Beirut)

"Jihad is abandonment of my Ummah" (Hadith Ahmad, 11563)

Chapter—13

Destiny (*Aashun Diuit*)

A Confusion Resolved

*A serpent can be avoided by running a few yards away,
A lion can be avoided by running a mile away,
Money lender can be avoided for a year or so,
But) destiny* cannot be avoided for a single moment.*

-
- * 'Destiny' is the predetermined course of action or event which has been a controversial issue among philosophers and religious scholars. Some say man by nature is bound by destiny and cannot escape destiny in any matter. These people deny or under-estimate role of human potential and efforts. On the other hand, the other group regards a human being free to choose his or her destiny by potential and efforts and doesn't pay any attention to man's inability of selecting his or her own innate potential, social environment and turning points confronted in the form of incidents and accidents. The solution of the problem is somewhere midway in between the two approaches. 'man proposes and God disposes' is perhaps somewhat closer to reality. Shaikh's poetry selected in this Surah highlights the role of destiny and inherent ability of a man in shaping it whereas major portion of his poetry relates to the importance of man's intentions and deeds. The modus operandi of work and destiny of nations and perhaps individuals also is explained in verses 250-253 of Surah *Al-Baqarah* of the Qur'an.

سرفس ژل زه استس کهنڈس
 سہس ژل زه کزنس تانی
 قرض داس ژل زه وہرس کهنڈس
 لانس ژل زه نہ اچھی موہس تانی

Islamic Perspective

“And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it).” (Qur'an, Surah *Al-A'raf*, Verse 34)

“And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk. So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures. These are the portents of Allah which We recite unto thee (Muhammad) with truth, and Lo! thou art of the number of (Our) messengers; Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's sovereignty) and We supported him with the

holy Spirit. And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will. (Qur'an, Surah *Al-Baqarah*, Verse 250-253)

*Bushes don't yield pearls,
Caged birds don't chirp,
In deserts daffodils don't bloom,
Crockery seller doesn't sell jewel necklaces.*

زادین منز لال موکھولن
زالن منز جانوار بولن مو
سیکے شائین مو یتہزلہ پھولن
کاڑہ وانن موختہ ہار میلن مو

Islamic Perspective

“O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: “We believe,” but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you,

receive it but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doo. (Qur'an, Surah *Al-Maidah*, Verse 41)

"Thus have We appointed unto every Prophet an adversary--devils of humankind and jinn who inspire in one another plausible discourse through guile. If thy Lord willed, they would not do so; so leave them alone with their Devising." (Qur'an, Surah *Al-An'am*, Verse 112)

"As for the disbelievers, whether thou warn them or thou warn them not it is all one for them; they believe not. Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom." (Qur'an, Surah *Al-Baqarah*, Verses 6-7)

"In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie." (Qur'an, Surah *Al-Baqarah*, Verse 10)

*From a thicket, you can't expect a poppy seed,
From ordinary bushes, you can't expect costly spices and
cloves,
Unnecessarily being healthy you should limp,
To be eaten by a dog, you should not offer your leg.**

* "To offer your leg to a dog" is a proverb in Kashmiri which connotes

لڙي زندس پوست دانہ منگر زياہ
 کڑوہس منگر زياہ رڙ پھل تہ رنگ
 بنگہ منگہ ارہ پاہ لنگر زياہ
 ہتہ ہونہ کھیتہ ڈی زياہ رنگ

Islamic Perspective

“What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road.” (Qur'an, Surah *An-Nisaa*, verse 88)

*Someone I saw, sitting on the throne,
 Neither had he had intelligence nor any skill,
 An intelligent person was folding his clothes (as a servant),
 To luck wisdom is subservient.*

اکھاہ ڈیوٹھم بہتہ تختس
 اکھنہ تس بود بینی نہ تس کار
 ٹکھاہ تہہ کران تہندس رختس
 تختس بدڈ پختہ خدمت گار

an irrelevant and deliberate self harming action by a person.



Islamic Perspective

“Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.” (Qur’an, Surah *Al-Imran*, Verse 26)

“Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah giveth without stint to whom He will.” (Qur’an, Surah *Al-Baqarah*, Verse 212)

*A blind person (illiterate) is in a palanquin, and a healthy man is carrying it on his shoulders,
He is unaware of the desk and the Qur’an,
A scholar is wretched and craves even for (ordinary) lettuce,
To luck wisdom is subservient.*

افن پالک اوردتھ نکھ تھ
اکھ نہ تھ ریتھ تھتھ پیار
عائنا حاران کاسمز پاکھ تھ
نختھ بوڈ پھتھ خدمت گار

Islamic Perspective

“Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.”
(Qur'an, Surah *Ar-Ra'd*, Verse 26)

*For one at his door, musicians play (music),
Smart he seems to be, though he is sleeping,
The other one, by ropes and sticks, is beaten,
He, the Lord, gave differently to different people by his
choice,
Some people adhere to 'sawm', and 'salah'
God, Himself, is the caretaker for them,
Some people in their life were led astray.
He, the Lord, gave differently to different people, by His
choice,*

اُکس برتل سازند وایان
وُد پتھ لاگتھ نندرے ہو تو
بئیس رز تہ لورے لایان
پانہ آشن کس کینا دیتو
کینون روزہ تہ نماز ذمے
تمن لگی روڈ پانہ ہیو تو
کینون وُمبر گئیہ سارے لے
پانہ آشن کس کینا دیتو

Some people have huge quantities of paddy in their stores,
In food stores, they have grey and white varieties (of paddy)
Some people don't have a meal, and their children are
starving,

He, the Lord, gave differently to different people, by His
choice,

Someone was given feet and elephant (for riding)

He is without intelligence and careless,

The other one is craving for feet (as he is feetless).

He, the Lord, gave differently to different people by his
choice,

کینڑن بہتہ بڈی دانگر کچھن
آن کچھن زگ کیا چھوتو
کینڑن وے نہ تہ معصوم بوجھو
پانہ آشن کس کیا دیتو
اگس دیشن ہی تے ہوستو
عقلہ زتے فکر کراے
بناکھ اہ سہہ کران کھور روستو
پانہ آشن کس کیا دیتو

Someone is with her husband like a 'chinar'

She is wearing a garment white (clean),

The other one is wailing and weeping like a bitch,

He, the Lord, gave differently to different people, by his
choice,

To one his wife is a minister and enjoyment,

He enjoys her company very much.

* 'Chinar' is a huge tree with a thick stem, long and high branches
and its leaves resemble a hand.

*To other she is like a dove (beautiful but worthless) to a
crow (intelligent),
He, the Lord, gave differently to different people, by his
choice,*

اکھ پیا ہتھ دام ہونی
سو چھے امبر گنڈتھ چھوتو
بناکھ ودان روان ہونی
پانہ آشن کس کینا دیتو
اگس رنی چھے ونہر تہ ہوس
نہ ہوس برس کوٹو
بنیس اتھ آہ کھل کاوس
پانہ آشن کس کینا دیتو

*To one He (God) gave sons,
Other one craves for a daughter,
Third one is without any offspring,
He, the Lord, gave differently to different people, by his
choice,
Pray four times 'salah' and the afternoon one
Then you'll come nearer to Him (God)
Reads the application by Nund Reshi (Shaikh-ul 'Aalam).
He, the Lord, gave differently to different people, by his
choice.*

اگس دتن پاتھر دنو
بناکھ دیان کوڑ کنڈے زائے

ترسیم تھوون چھوون تہ چھوونو
 پانہ آسن کس کیا دیتو
 گذاری تو زوروخ تہ پلشن
 توبہ نزدیک واتو توتو
 وڈی وینتھ نندے رلشن
 پانہ آسن کس کیا دیتو

Islamic Perspective

"If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things." (Qur'an, Surah *Al-An'am*, Verse 17)

*To some people, you (God) gave (everything) here and in the hereafter,
 To some you gave neither in this world nor in the hereafter,
 To some people, you gave diamond ornaments,
 For some people in the light, there is quite darkness,*

کینون دتھ ییتہ کیا توٹے
 کینون ییتہ نہ تہ توٹے کیاہ
 کینون دتھ لالو تروٹے
 کینون گاشہ منہ گوتے کیاہ

Islamic Perspective

“His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will). Lo! He is Knower of all things.” (Qur'an, Surah *As-Shura*, Verse 12)

*To some, you yourself, gave a call,
For some leaked the (river) Jhelum (and got no water),
Some people, after taking (divine) wine, are engrossed in
You,
Some peoples' harvest was eaten up by locusts.*

کینزن دیتقم اورے آلو
کینزن راس گئے نالے وپہ
کینزن مس پتھ اُتھی لیہ تالو
کینزن پوتھ گئیہ ہالو کپتھ

Islamic Perspective

“And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen.” (Qur'an, Surah *As-Shura*, Verse 27)

*In a moment, I saw it full of dew,
 In a moment, I saw it full of frost,
 In a moment, I saw the second fortnight (dark end) of the
 month,
 In a moment, I saw spreading a bright light.*

دی دُیوَنٹھم شبنم پوان
 دی دُیوَنٹھم پوان سور
 دی دُیوَنٹھم گپچہ ٲوان
 دی دُیوَنٹھم پھولہ ون نور

*In a moment, I saw the burning oven,
 In a moment, I saw neither smoke nor ashes,
 In a moment, I saw the mother of 'pandvas'
 In a moment, I saw a lady potter, aunty.*

دی دُیوَنٹھم دِزہ وِزگی
 دی دُیوَنٹھم دِہ نہ ساس
 دی دُیوَنٹھم پانڈو مائجی
 دی دُیوَنٹھم کراچی ماس

*In a moment I thought that I should eat the lawful (only)
 In a moment I thought that I should leave for a lone place
 In a moment I thought of falling from the sky to earth
 In a moment I thought of living on the earth as an
 enjoyment*

دمی دوتیم حلال کھمہ
 دمی دوتیم اند ہم واس
 دمی آکاشہ بتلہ ہمہ
 دمی یہ زگتہ کر اولاس

Islamic Perspective

"If Allah afflicteth thee with some hurt,
 there is none who can remove it save Him;
 and if He desireth good for thee, there is none
 who can repel His bounty. He striketh with it
 whom He will of His bondmen. He is the
 Forgiving, the Merciful." (Qur'an, Surah
Yunus, Verse 107)

*Lions entered the caves and jackals are roaring,
 The edifices are dark and ordinary huts lighted,
 Beggars became rich and troubled are kings,
 Sheep dwelt on high altitude meadows and chefs (butchers)
 were slaughtered.*

ہہ ڈائے گو پھن تہ شال چہ گریزان
 گئیہ مندور ہنہ پو نثرن گاش
 گدا گئے غنی تہ فہم پو رازن
 ہنڈر ہٹھر نین گو ووازن کھش



Islamic Perspective

“Naught of disaster befallerth in the earth
or in yourselves but it is in a Book before We
bring it into being--Lo! that is easy for
Allah—” (Qur'an, Surah *Al-Hadid*, Verse 22)

*If the Lord gives you, your home supplies will suffice you,
If the Lord doesn't give you, the water of a lake will not
suffice you,
If the Lord gives you, just after leaving the home, you'll
meet your cherished goal,
If the Lord doesn't give you, travelling one thousand miles
will give you nothing.*

دے دی وہ پوشی گر کے
دے نے دی آب پوشی نہ سرکی
دے دی گرہ نہر تھ نیا سا
دے نے دی ٹھنڈ تھ کرو سا سا کیا؟

*For some people, their grave is like a flower decorated on
the head,
For some people, their grave is a dark trench,
Some people melted in the Lord's love,
Some people, by a simple slip, were misled.*

کینڑن قبر چھ پوش زن شیرے
کینڑن قبر چھ سیاہ چاہ

کینہہ گئے صاحبہ سزے ویرے
کینہہ گئے زبرے اکہ گمراہ

Islamic Perspective

“Whoso doeth right, it is for his soul, and whoso doeth wrong, it is against it. And afterward unto your Lord ye will be brought back.” (Qur'an, Surah *Al-Jathiyah*, Verse 15)

“Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as Thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk. (Qur'an, Surah *Al-Baqarah*, Verse 286)

*If one didn't die and if the other didn't come (to this world),
Contracted would get the world, and it would be in great pain,
If one didn't sell and if the other didn't buy,
The affairs of the world would come to a halt, who'll eat and what? (i.e., people will starve).*

اکھ نے مرہا بناکھ نے یہہ ہا
تنگ گزہ عالم وہہہ موزے

اکھ نے کُنہِ ہا بیاکھ نے بیہِ ہا
چرخِ گرہِ بند تہ کس کیا کھئے

Islamic Perspective

“And never did thy Lord destroy the townships, till He had raised up in their mother (town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers.” (Qur'an, Surah *Al-Qasas*, Verse 59)

“And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them of naught of their (life's) work. Every man is a pledge for that which he hath earned.” (Qur'an, Surah *At-Tur*, Verse 21)

“We created not the heavens and the earth and all that is between them save with truth, and lo! the Hour is surely coming. So forgive, with a gracious forgiveness.” (Qur'an, Surah *Al-Hijr*, Verse 85).

Chapter—14

Miscellaneous

*O Nasr dear, you listen to your spiritual guide's admonition,
There will be a time when swine's head will have peacock's
crown,*

*People will follow 'worldly thieves'
They will exploit mosques and graves to collect wealth,
As God will allow it, and they'll destroy the world,
That will be, O dear, 'Monkey Rule' (i.e., rulers will
imitate others and snatch wealth by tricks).*

نصر باپہ ژہ . بوز گوہہ سندی وژن
سود ستر وور آسہ موز سند تاج
لکھ پتہ پکن ذنی یا ژورن
لاگن مسجدن تہ مقبرن باج
نوش ییہ حقس دنیا لورن
سی ہا مالہ آسی وائدر راج

*That time, O dear, will be such,
Pears and apples will ripen along with apricots,*

*Mother-daughter duo will leave their home hand in hand,
Whole day, they'll spend with strangers.*

تیلہ مالہ آنے تھی کیرن
ٹنگ ژونٹھر پیئے ژرن ءژ
ماجہ کور جورا اتھواس کر تھ نیرن
دوہ دین برن غاژن ءژ

*A hungry person doesn't need milk,
Ordinary food, for him is better than candy and sugar,
A hungry person will not dislike anything,
Curry for him can be a drop of citric acid mixed with
dandelion.*

پھوویس آسی تس دود کینا کرے
ہود ادہ نابہ فہزی قند
پھوویس آسی تس کینہہ نبا کھرے
سین اد کاٹز پھیوز ملہ وتھ ہند

*What will one, with no teeth, do to a walnut?(as he cannot
break it)*

*What can a coward do with a bow and arrow?
Of what use will be a golden ornament to a dog,
A blind man cannot be an admirer of a blonde.*

کِیَاہ کِرِہ کَہنہ دِنِہ رُئی دُوئِس
 کِیَا کِرِہ رُئِس تِہر کَمان
 کِیَا کِرِہ سونہ سُنَد وِستِہ ہُوئِس
 کِیَاہ کِرِہ اُنِس شِلہ پَمان

What can an otter do to an egg?

Of what use is a lamp to a mongoose?

How can a monkey know what is a p principal?

How can a blind man know what beauty is?

کِیَاہ کِرِہ وِوِز ٹھُوئِس
 کِیَاہ کِرِہ نُوئِس دُوپ
 کِیَاہ کِرِہ پَنزِر اِصُوئِس
 کِیَاہ کِرِہ اُنِس رُوپ

Piety is a barrier for the hell,

Piety is a prophetic character,

Piety is here and hereafter, in abundance,

Piety is perfume and fragrance.

فَقْر چَہی دوزخس وُزَن ٹھُرُو
 فَقْر چَہی انبیاءن ہندو نوے
 فَقْر چَہی الگ تہ پلگ زُرُو
 فَقْر چَہی مُشک تہ بَیئہ خوشبوے

*On piety, one who remains steadfast,
That person is here and in the hereafter, successful,
Piety has a taste which if absorbed in the heart,
That person will consider troubles (from God) as
blessings.*

فقرس چٹھ لیس روڈس درو
تس چھی یڈیہ کیو تیر ابرو
فقرک مہر لیس ووندس شرپو
نہ زحمت تہنہ زحمت وندے

*With zikr I recited 'Allah'
With thought I was dumb,
My heart I found a magnificent throne of Allah,
With my own ears, I heard 'Aynama Tuwallu...'*

ذکرہ عتر پوزم اللہ
فکر عتر سپس کلہ
دل دپونٹھم بوڈ عرش اللہ
کنہ بوڑم اینا تو لو

Islamic Perspective

“Unto Allah belong the East and the West, and whosoever ye turn, there is Allah’s countenance. Lo! Allah is All Embracing, All

* These are first two words of the Qur’anic verse mentioned in above Islamic Perspective.

Knowing." (Qur'an, Surah *Al-Baqarah*, Verse 115)

Service to a mean person is like watering a wild bush (i.e., useless),

Useless tree can never yield,

The fragrance of 'babar' can never vanish,

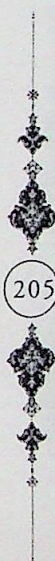
Dog skin can emit musk, never.

کمپنس خدمتہ کرہہ زندس تری
 برینس نش ذات نیرہ نہ زاہ
 یسہ بوی بیرتہ نہ زاہ فیری
 ہونی بستہ کافور نیری نہ زاہ

*In Kashmir I travelled, far and wide,
 No one welcomed me to his doorstep,
 To my tattered quilt when I stitched patches,
 This (action) too was said to be my hypocrisy (by people).*

کشپہ پھیوڑس اندی اندی
 کائسہ کورم نہ براندی تراو
 جندس کرم ییلہ پیوندی
 اتہ تہ دوپہم فندی آو

* A fragrant bushy herb grown in Kashmiri kitchen gardens, which yields very small shiny black grains taken with water, especially for breaking fasts during Ramadhan.



*Your brother is here a support in old age,
When anyone is encountered with an adversity, he (brother)
will help him,
The wife is making your heart calm,
In good and bad she is a help.*

ہوے چھوے یثیر کرمہ نبھرس
میں مہم کس یاری
رزی چھوے رمان من پارس
نشدن تہ ڈیٹھن کس یاری

*Truth you speak, like leaves (of a tree) you tremble,
Lying will be palatable for you,
Muhammad ^(SAW) you would leave and Iblees (Satan) you
would embrace,
God has given you. Can you conceal from Him?*

پوز دپان بن زن نکلہ
اپز دپان لگی رس
مڈ تراوتہ ابلہیں رکلہ
خدائے دئی کھٹکھ کس

*With virtuous ones, you should mix up,
Virtuous men are facing 'Qibla' (Kabah),
With virtuous ones, you should spend your days (of life),
It (keeping a good company) is like pounding 'Shah Wulg'
in 'kanz'" (which smells sweet),*

* 'Shah Wulg' is a special variety of paddy which after pounding emits fragrance.

** 'Kanz' was a traditional Kashmiri big stone mortar which was used for pounding rice with a wooden pestle before rice mill came to Kashmir.

نہنن عتٰی نوے کرے زے
 رتی بند روے قبلے کن
 پتن ستن دودھ دن بڑے زے
 زن دشتہ شاہ و لگے کٹر

*With bad people, you should not mix up,
 It (keeping bad company) is like passing through sooty pots
 (that will blacken your clothes).*

بدن ستن نوے نو تھوڑے
 زن اٹک تھن بان منر

*A horseless soldier is like childless father,
 A fatherless child is like a pointless arrow,
 A guideless disciple is like arrowless bow,
 A razor-less barber is like an adze-less carpenter.*

گرہ زس سپاہ شری زس مولو
 مالہ زس شر چھی پھلہ زس کان
 پھر زس مرہد تہر زس نولو
 کھور زس ناید تور زس پھان

*What shall I do with 'fives', 'tens' and 'elevens'?"
 He (God) himself covered with a blanket is manifested,*

* Perhaps 'fives', 'tens' and 'elevens' refer to various principles of different 'isms'. As 'fives' may mean five pillars of Islam, 'tens' may mean ten commandments in the bible, etc.

*O yes, if all would tread the same path (of truth),
Then eleven people would have not lost their cow."*

کٲاھ کٲھ پاٲون دٲن تہ کٲن
نہ پاٲہ کٲن ژادر دٲحر دزاو
نٲدوے ساری اکہ وٲہ پکٲہ بن
اد کٲہ راوہے کٲن گاو

* Some people relate this verse as ساری سہن اکہی راہیں which means if all people pulled the same rope (i.e., if all were united).

** 'Eleven people loosing their cow' is a Kashmiri proverb meaning 'disunity is harmful'.

Appendix I

Biographical Note on Shaikh-ul 'Aalam ^(RA)

Name, Appellation and Title

The name of the great Kashmiri Muslim saint of 14th century, under discussion is 'Noor-ud-Din' but he is called by his patronymic appellation 'Nund' in his family and 'Nund Reshi' in public, when he adopted path of Kashmiri Sufi order 'Reshiyat'. After being inspired by Islamic teachings spreading in Kashmir under the leadership of Iranian Muslim saint, Mir Syed Ali Hamadani, popularly known as Shah-i-Hamadan in Kashmir, Noor-ud-Din arose as a 'poet preacher' of Islam and was titled as Shaikh-ul 'Aalam (Saint of the World).

Birth Place and Date of Birth

Generally 'Koimoh' a village of district Kulgam of the valley of Kashmir is considered as the birth place of Shaikh-ul 'Aalam ^(RA) but one of his own verses goes as follows:

*There at village Khee, God caused my birth;
Nund I am – a Muslim*

تیرہ کھیہ ہری مے زم دیتو
 نند ستر یہ مسلمان

Due to non-availability of any authentic biography about the Shaikh ^(RA), this controversy is solved by some people by saying that Shaikh was actually born at Koimoh but his mother conceived him while he smelled a bunch of flowers at the spring of Khee, which still exists there. The legend goes like this that Shaikh's father Shaikh Salar-ud-Din was a night watchman. While on duty during a night he heard Uttan Pandith (father of Buma Sadhu later known as Baba Baum-ud-Din) saying to his wife, Fikr Batan, that two bunches of flowers would appear in the last quarter of the night in the spring of Khee and one who smells a bunch, would get a great son. It is said that Shaikh Salar-ud-Din and his wife, Sadr Moje, went to Khee spring and thus Shaikh was conceived.

Regarding the date of birth of Shaikh, the biographers were again not unanimous on a particular date. The biography written by Mulla Ahmad, the contemporary of Shaikh, is extinct but Kashmiri historian Hassan Khoihami has quoted Mullah Ahmad giving Shaikh's date of birth as 757 AH and date of death as 820 AH meaning Shaikh lived for 63 years. We can not challenge it as there is no reason that Hassan Khoihami should lie while quoting Shaikh's contemporary (*Shaikh-ul- 'Aalam Eik Mutalah* by Muhamad Assadullah Wani P-195). As against this, Baba Naseer-ud-Din's biography about Shaikh (*Noornamah*) based on verbal tales was written about two hundred years after Shaikh's death and Mulla Baha-ud-Din's biography of Shaikh was written about four hundred years after Shaikh. However, some say that Shaikh was born in 779 AH (1376 AD) and some say in 774 AH (1373 AD).

Ancestry

The ancestors of Shaikh-ul 'Aalam were rulers of Kishtawar, a region of Jammu and Kashmir. One of the forefathers of Shaikh-ul 'Aalam ^(RA), Sulat Sanz or Sullar Sanz migrated to Kashmir valley due to some political disturbance at Kishtwar and Sulat or Sullar Sanz converted to Islam at the hands of Syed Hussain Simnani ^(RA) (buried at Kulgam) who was one of the preachers of Islam led by Mir Syed Ali Hamdani ^(RA) of Iran. Sullar Sanz was named as Shaikh Salar-ur-Din. Some say that Sullar Sanz embraced Islam through Yasmin Rishi whereas others claim that Simnani and Yasmin are one and the same as Kashmiri generally mispronounce certain names such as Sultan as 'Sulla', Nabi as 'Nabir', Rasool as 'Lassa' and in the same way Simnani might have been pronounced as Yasmin. Shaikh in one of his 'Shulooks' says that Sular Sanz was a Muslim and his religious guide was Sayyid Hussain Simnani ^(RA) of Kulgam.

Early Life

One of the important and prominent sources of life and poetry of Shaikh-ul 'Aalam ^(RA) are 'Reshi Namas' of Baba Kamal and Baba Khalil of Chrar-e-Sharief. These Reshi Namas also contain some poetry of Lala Arifa the contemporary poetess of Shaikh-ul 'Aalam ^(RA). This account here doesn't aim at a detailed or research based biography of Shaikh-ul 'Aalam ^(RA) but a lucid and brief note avoiding controversies. It is said that Shaikh-ul 'Aalam was born to Shaikh Salar-ud-Din and Sadr Moje, the latter also belonged to Sat dynasty of Kishtwar rulers. It is said that Shaikh didn't take his mother's milk soon after his birth. All of a sudden a famous gnostic lady named Lala Arifa appeared and said to the baby

'Suck my darling, suck. When you are not

*ashamed of your birth, why do you feel ashamed
of sucking?*

چہ مالہ چہ، ینہ ینلہ نہ مندہ جھوک
چہ کینازہ چھکے مندہ جھان

Then Lala Arifa put the Shaikh in her lap and fed him with her milk. Thereafter, Shaikh began taking his mother's milk also. In his later life (when Shaikh became a Preacher and Poet) he said:

*That Padman Por's Lala (Arifa)
She took mouthfull of nectar (water of life)
She saw Shiva (lord) face to face
That much exaltation I need oh my God*

تس پدمان پور چہ للہ
تمہ گلے امرتہ یو
تمہ شو فوجہ تھلہ تھلہ
نیتہ 'ے ورتو دو

Sadr Moje was earlier married to some other person and some people say that she had two sons named Shesh and Gunder from her first husband. It is said that Shesh and Gunder were thieves and one night they entered a house and Shaikh-ul 'Aalam ^(RA) was also accompanying them. Shaikh was asked to drop some heavy articles out of window of the house. They were looting. Shaikh dropped ordinary heavy things like stone mortar, stone pestle etc., his step brothers were annoyed and asked him to drop some lighter objects. Shaikh then began to drop things like winnowing fan, sieve

etc., then brothers were depressed from the performance of Shaikh and so he was not compelled to accompany them in future.

Marriage and Children

Shaikh ^(RA) was married to a girl namely Zee (later on known as Zee Ded or mother Zee) from village Dadsara, Tral, Pulwama, Kashmir. One son Baba Hyder and a daughter Zoon was born to them. Both the son and daughter died in his life time and some people say that Shaikh himself put his blanket on them and they died miraculously and this was Shaikh's determination to free himself from worldly affairs.

Shaikh's Renunciation from the World

Shaikh ^(RA) since his childhood had a disliking towards the world. He began to meditate in caves and forests and travelled far and wide in Kashmir. He stayed for 12 years in village Drabgam in the house of Shanga Gani, a farmer, one year in village Chimmar Devsar (Kulgam), 7 years in Hoonchipur (Beerwah, Budgam) and 7 years in village Rupwan. In this period Shaikh meditated, prayed and preached fundamental human values particularly in the light of Holy Qur'an and practice of Prophet of Islam ^(SAW). He used Kashmiri poetry in a particular style called as 'Shulook' or 'Shruk'. It is once said that Shaikh's mother (Sadr Moje) approached him at a cave trying to motivate him to come home.

Shaikh says to her:

*Cave I prefer to edifice
Rags I prefer to silk clothes
With mice I play taking them for parrots
Life I consider only a few hours
O mother, cave I have decorated
O mother, jackals and lions are my family*

*Life I consider only a fortnight
Ghosts and yachh are serving me*

گوچھ بو ویندے ہند لے
جنہ بو ویندے پائی کالے
لگرن راز شوگن گندے
عمر بو ویندے گرہ ڈالے
موج گوچھ جھم کورمت گچھ تے
موج شال تے سہہ جھم باڑی
عمر ویندے اکی پچھ تے
دو تہ پچھ جھم خدایہی

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It is also said that Sadr Moje told him of his duties towards her and reminded Shaikh that she foster him. This was to compel Shaikh to come back home but Shaikh miraculously produced milk from a nearby rock by touching it with his stuff and asked his mother to take back her milk.

Causes of Shaikh's Renunciation of the World

1. Personal Causes
2. Religious Causes
3. Historical or Social Causes

1. Personal Causes: People have a particular bent of mind and temperament. They may prefer to avoid harsh realities of life and instead of facing them boldly, may choose seclusion. Shaikh, in his early life meditated and prayed in caves and

forests. After meeting the preachers of Islam like Mir Muhammad Hamdani ^(RA) (son of Mir Sayyid Ali Hamadani ^(RA)) popularly known as Shah-i-Hamadan and Sayyid Hussain Simnani ^(RA). Shaikh, through his poetry fought against immoral and corrupt social practices. It is a well known fact that Shaikh's poetry is popular with the scholars and commoners alike even after six hundred years.

2. Religious Causes: All the major religions of the world share a common belief that this world is a temporary phase of a long journey to eternal life. Thus these religions attach great importance to hereafter as against this mortal world. Islam while condemning extra-ordinary worldly interests, always stresses earning livelihood for oneself and one's family. Shaikh ^(RA) in early days due to his temperament and practices prevalent in Kashmir chose to renounce the world and later resumed worldly affairs under the influence of Shah-i-Hamdan ^(RA) and Shaikh Simnani ^(RA).

3. Historical or Social Reasons: According to Abdul Ahad Azad in his Urdu biography of Shaikh-ul 'Aalam ^(RA), the social conditions of Shaikh's era were very harsh. Landlords were inflicting atrocities on farmers and kings allowed it. 'Ulema were short sighted and hypocritic. There was no recognition for talent and capability. Shaikh ^(RA) says:

*Gold and brass have similar glitter (in these odd times)
Seeing this, my mind is frustrated
I saw good people being crushed whereas bad ones prosper
This is why to a secluded jungle I am running away*

سونس تہ سرتلہ اکے زلن
تہ دُہنڈتہ زو میون کلن ہیوت
دو، نٹھم نٹھن لیتہ تہ دُٹھن پھولن
توے آند ون مے زلن ہیوت

Shaikh ^(RA) finding no means and force to fight all this had either to retreat to seclusion or adopt preaching and advice. Shaikh adopted both. He says:

*At the first stage, grave shall be shown (to you)
You will be asked to leave worldly intoxication
While repenting and repenting beaten you will be
One who celebrates 'gongul' shall alone celebrate 'kraw'*

اَوَّلے لحد یتلہ ہاؤنس تے
دپنس ذنبچ مستی تراو
تویہ تویہ کران چوب دیاؤنس تے
نِس کرہ گونگل سے کرہ کراو

Reshism

The renunciation of the world especially abstaining from marriage, worldly luxuries, costly clothes, comfortable houses and devoting one's self to love of Allah while controlling his baser self and lust, is called *Reshism*. This is an extreme form of Islam, a type of Sufi order which has its origin in Kashmir, of which Shaikh-ul 'Aalam is considered as founder. But there are some verses attributed to Shaikh which protract *Reshism* to Prophet of Islam, Muhammad ^(SAW). Shaikh says:

*First Reshi is Ahmad Reshi (Prophet Muhammad ^(SAW))
Second (Reshi) came (by the name) Owaise Qarni
Third Reshi is Zalka Reshi
Fourth (Reshi) came (by the name) His Excellency Pillas
Fifth Reshi is Ruma Reshi
Sixth (Reshi) came (by the name) His Excellency Meeran*

*I was introduced to the seventh one,
I am no one, what is my name?*

اول	ریشی	احمد	ریشی
دویم	اوئیس	قرنی	آو
ترتیم	ریشی	زلکا	ریشی
رؤرم	حضرت	پلاس	آو
پانزیم	ریشی	زمہ	ریشی
شینیم	حضرت	میران	آو
عُتمس	کرہم	دشانبشی	
بونہ	کتہ	مے	کیا ناو

Resumption of the Worldly Affairs

As *Sadaat*, the preachers of Islam from Iran under the guidance and leadership of Mir Sayyid Ali Hamadani ^(RA) were energetic Muslims armed with pragmatic philosophy of Qur'an and practical solutions of Shariah of Prophet Muhammad ^(SAW), therefore, Shaikh might have definitely been influenced by this revolutionary shift in social philosophy prevalent in Kashmir. He supported this revolution which was backed by political power of kings. It is pertinent to mention that Shaikh had a deep association with Sayyid Hussain Simnani ^(RA) who had attracted his father to Islam and he had meetings with Mir Muhammad Hamadani ^(RA) son of Mir Sayyid Ali Hamadani ^(RA) who also gave him a certificate (*Khat-e-Irshad*) of recognition and permission to preach Islam under the influence of this, perhaps, Shaikh says:

* See Appendix III

*O Nasr dear! Leaving for jungles was a mistake
 I thought it was a grand prayer
 See, it was a big slander
 We had to realize a single fact (i.e., knowing God and
 praying Him)*

نصر باہ جنگل کھن گیم نا می
 مے دوپ یہ اُسے بُد عبادت
 پچھتہ یہ اُس بُد بدنامی
 سہ اُس کرنی کنی کہتہ

Some Important Conversions by Shaikh

Once Shang Bibi, a dancer and prostitute by profession (popularly known as Yawan Mech in Kashmiri meaning a youthful blonde) was sent to Shaikh ^(RA) by some unscrupulous elements to derail him from the path of Allah. This incident took place at Mukhta Pukhri Nowshera, (Soura Srinagar). She had already enticed a Hindu Sadhu at Ishbar Nishat Srinagar. By Shaikh's spiritual power she (Yawan Mech) became the disciple of Shaikh and there is a poem of Shaikh dedicated to her in which Shaikh admonishes her like an authoritative saint and father. (See Chapter 10).

Police Officer Tazi Bhat Becomes Baba Taj-ud-Din

When children of Shaikh ^(RA) died miraculously under Shaikh's blanket, his in laws of Dadsara, Tral, filed a case against him in the court of Sultan Sikandar. A cruel police officer Tazi Bhat, went to Shaikh to arrest him. After reaching

his cave, Shaikh came out and soon Tazi Bhat became his disciple and acquired the title of Baba Taj-ud-Din.

Bum Sadh Becomes Baba Bam-ud-Din

A Hindu Sadhu named Bum Sadh was meditating in a cave temple at Bumzoo Mattan. Shaikh went to him for a debate. Hindu Sadhu was as usual burning Ghee and food grains in the fire. Shaikh ^(RA) said to him:

*'Shiv' 'Shiv' you recite, Shiv doesn't listen to you
Ghee you are wasting in brazier (by burning it as a Hindu
ritual)*

*Ghee you give to your body, (your) body will get strong
If you don't give it to your body (then) to some other person
you should give it*

*By discussion and spiritual power of Shaikh Bum Sadh
converted to Islam and was named as Baba Bam-ud-
Din.*

شَو شَو کران شَو مَو بوزی
گو کفد کرکھ منن بڑے
گو دو دِئس دِہ دور روزے
دکھ نئے دِئس بنیں دِزے

Jai Singh Turns into Zain-ud-Din

Shaikh ^(RA) while travelling in Kishtwar found Jai Singh, the only son of a Jagirdar suffering from some serious illness. Shaikh ^(RA) cured the boy and asked the mother to send him to Kashmir. When the boy was completely cured, the mother didn't send him to Shaikh. The boy was again ill and then the mother was compelled to send him to Shaikh in Kashmir. He

became Zain-ud-Din, (popularly known as Zain Shah) and was given the full charge of Islamic Centre running at Aishmuqam where he is buried today.

Some other renowned disciples of Shaikh are Baba Nasr-ud-Din, Lateef-ud-Din, Gulam-ud-Din, Qutub-ud-Din, Qayam-ud-Din, Sham Bibi, Bahat Bibi, Dahat Bibi, Salam Bibi etc.

Appendix II

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Appendix III

Letter of Recognition

خط ارشاد

“Khati Irshad” (Authority of Initiation into or
endowment Letter) Granted to Shaikh Noor-ud-din ^(RA)
by Mir Mohamad Hamdani ^(RA) son of Hazrat Amir-i-Kabir
Mir Syed Ali Hamadani ^(RA) on 15th Rajab, 814 A.H.

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وَأَعْلَمُ أَنَّ الْبَيْعَةَ مِنْ سُنَنِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ وَمِنْ الْخُلَفَاءِ الرَّاشِدِينَ
الْمُهْدِيِّينَ وَهِيَ بَاقِي إِلَى يَوْمِ الْقِيَمَةِ بَلَا نَكِيرٍ فَلَا يَجْطُنُ لِأَحَدٍ مِنَ الْأَوْلِيَاءِ
وَالْعُلَمَاءِ إِدْعَاؤُ الْخِلَافَةِ إِلَّا كَرِضَةٍ وَالْبَيْعَةُ بِاخْتِيَارِهِ إِلَّا أَنْ يَكُونَ لَهُ
الرَّخْصَةُ مِنَ الشَّيْخِ الَّذِي يَكُونُ مَا ذُوقاً وَمُرْخِصاً بِالتَّحْقِيقِ مِنَ الشَّيْخِ
الْعَامِلِ الْكَامِلِ إِلَى نَبِينَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي طفقنا وسائر العباد باتِّباع طريق الهدى وحفظنا وجميع
الاختيار الأبرار من اقتداء هَلِ الْبِدْعِ والهوى وبلغنا وطوائف المخلصين
المحبين إلى أقصى المراتب هي المغفرة الكبرى والصلوة والسلام على
رسوله ونبيه وصفيه محمد المصطفى وعلى آله الذين محبتهم وسيلة

للسعادة العظمى والدولة الاعلى واصحابه الذين كالنجوم بأهم اقتدينا
اهتدينا فيقول العبد الضعيف النحيف الجاني كثير التقصير والتوحي
محمد بن علي ابن شهاب الدين الهمداني عفى الله عنه بالفيض الصبداني
اعلم ان المقصود من خلقه الانسان معرفة الله تعالى سبحانه كما يشهد
بعض الايات الكريمة والا حاديث القدسية والاخبار والشرعة والاثار
اللطيفة كالواجب على كل فرد وافراده الانسان ان يسعى لما خلق له والطرق
الى الله تعالى مما لا تعد ولا تُحصى لقوله عليه افضل الصلوة واكمل
التحيات الطرق الى الله تعالى بَعْدَ أَنْفَاسِ الْخَلَائِقِ ومن اقربها طريق
العكية العالية الشريفة الكبرى الهمدانية الحسينية للذهبية الذي
دل على طالدي على الهمداني قدس الله سره السبحاني كما دل وهدي عليه
المشائخ الذين اجازوه بالارشاد وَهُمْ ثَلَاثَةٌ وَثَلَاثُونَ كُلُّهُمْ مِنْ اكابرهم و
بعد فان الاخ الصالح العارف الكاشف المجاهد البشاهد المسمى بنور
الدين ريشي الكشميري الزاهد العابد اصلحه الله كما اصلح الصالحين
العارفين واحسنه الله كما احسن الواصلين الكاملين فلما جاوز عن حد
الحاج وعجز كثيراً بلسانه ان يدخل في السلسلة العاشقين الكاملين
المكملين كما ادخل أسوةً جماهير المبتدعين والمنتهين فأجزته بنوبة
المريدين وبيعتهم وترغب الطالبين السالكين وتربيتهم وتعليم
الاذكار كاربعة الضروب لتصقيل القلب عن لدورات المكائد والكروب
وخذ النذورات والفتوحات وجلوس الخلوات الدائم كالاربعينات
القائم وسائر ما يجب ويستحب في هذا الطريق العالية السادات وسيلة
ان لا ينساني في الاوقات الشريفة المرجوة بالدعوات بعد لافوال
والاشغال قد حررت هذا في ليلة الجمعة خامس عشر من شهر رجب
المرجب سنة اربع عشر وثمان مائة في بلدة الكشمير صانها الله تعالى مع
سكاليها عن الافات والتدمير.

مُهِرُّ مُحَمَّدٍ همداني

Appendix IV

Facsimile of Coins on the Name of Shaikh



Appendix V

Glossary

English

Kashmiri

226

To humiliate

اُڑاؤ - کڈن

Wood knot

اگہ زفل - اگہ زفل

Here (World)

اک - اک، الکھ

Earned

ارزیتک

Cry

اولان - دولان

Develop

ابرکھ

Eating

اؤہر

Conduct

اگہ

Intestines

انته

Mother

امہ

Yard

استس - استہ

Food

آن

Craving

اؤہر

Enjoyment

اولاس

Earth/Grave	بتلہ
Face	کبرو
Fear	بیے۔ بیہ
Support	ترے
Deeds	باجت
Poisonous	نشن۔ وشن
Fear	نیم
Distribution	باگنے
Wisdom	بود
God	گی۔ بھگوان
Lake	بوسر
Boast	جرم۔ بھرم
Bhang fiber	جگہ بن
Filth, bakery	باکر
Trust, hope	بزانت
Brethren	باجی باجی
Cooperation	باجڑ و تھ
Door step	بزاندہ
Water	پانڑ۔ پونڑ
Seeking	پڑھی۔ پڑن
Hereafter	پلک، پلک، پلک
Way farer	پیادہ
Sin	پاپ۔ پاپ
Virtuous	پونڑ۔ پونڑ
Gables	پامن۔ پامن

Ridicule	پامن - پانہ
Intelligence	پارڈ زان
Knowledge	پارڈ زان
Trumpet	پوگ
Stale (food)	بہومت
Skin	پوس
Practice	پالکھ
Mountain (rock)	پرنو
Stranger	پرد
Other, stranger	پر
Advice	پند
Glow	پرزے
Cataract (or eye disease)	پہر
Practice	پالن
Two and a half kilograms	پانزو
Rays	پزرو
Poppy seed	پوست دانہ
Person in palanquin	پالکھ
Husband	پیا
Son	پوتھر
Stitching	پیوند
Share of plough	پمال
Crop	پھل
Grain, point or blade of a sharp weapon	پھل

Bundles	بُندھن
Husk	توہس - توہ
Shut	ترہنہ - ترہنہ
Goo	لونی
Inflame	تاوان
Be glad	توش
Meditation	تپ
Horse	برک توزگ
Intelligent	ترکھا
Sooty	تین - تین
Cloth	تھانس - تھان
Back	تھر
Dacoit	تھگ
Shore	ٹھٹھے
Barrier	ٹھور - ٹھور
Shine	بلاو
Patched Garment	بندس - بندس
World	جگ
Land owner	چکھ دار
World	چرخ
Rejoicing	پھوان - پھوان
Destroy	پھانگر
White	پھوت - پھوتو
To shed	پھونو
Under-weight, with anything	پھونو

Glamour	پھوہ
Hunger	چھود
Pleasure	ظ
Company	خوے
Pounding	دوگ
Breath	دم
Hearth	دائبرؤ۔ دائبر
God	ذے
Sickle	دراآی
Money	دیار
Meditate	دیانا۔ دھیان
A bit	دانی
Lord	دہ
Giver	داتا
Day	دن
Granite	دیورک گز
Paddy	دائگر۔ دانہ
Lamp	دوپ
Steadfast	درو۔ دور
Bad deeds	دہنچر۔ ڈاٹھ
Field	دور
Lower caste	دوئب
Hatred	ریش
Rider	ریتھی
Rain	راڑھ

Inspection of crops	رے کڈنس
Normal	رسی
Glass house	روپہ خانہ
Laying	رادادتہ
Religious guide	ریش۔ ریشی
Huge amount	رہکے
Phoenix	رائی ہوڑ
Support (people)	رہمیزہ پتہ
Cloves	رفنگ
Waiting	روان
Wife	رئی
Leak	راسی
King	رازہ
Cobweb	زائہی
Spring (season)	نہیخہ
Cobweb	زال
Grey	زگ
Balcony (preferably with perfora- tions for air)	زالڈب
Value	زلن
Glitter	زلن
Bushes	زاڈ
Cages	زالن۔ زال
Thicket	زند
Earth	زگت

Slip	زیرے
Realize (realization)	ژہیتھ۔ ژہین
Suck, absorb	ژہیتھ۔ ژہین
Realize, careful	ژہین۔ ژہین
Oil Press	ژکہ وانہ
Bearing	ژالین
Remember	ژہتس
Police	ژرولو
Upper caste	ژرولو
Abundance	ژرؤ۔ ژور
Fleeing, trap	ژہل
Narrow space	ژہوئے
Visit, search	ژہنڈ۔ ژہنڈن
Dog	ژگو۔ ژگ
Spring	ژوئٹ
Strive	ژنر
Do, realize, lake	ژہر
Horse	ژنہب
Taste	ژاد
Vinegar	
World	ژنہار
Paradise	ژورگ
Good company	ژوزن
Beautiful woman	ژوندر
Realized	ژوزمت

With purity	شود۔ سؤد
Inner self	شلس۔ شل
Watchman	شکھر
Intercessor	شفیع
Listen	شن تو۔ شن تو
Sweetmeat	شکرے
Shulook, verses	شلوکن۔ شروک
Head	شیرے۔ شپر
Blonde	شلہ پیمان
Lord	صاحب
Ocean	سدر
Pity	عائر
Rich	غنی
Piety	فقر
Candy	قند
Discourses/Discussions	قیل۔ قال
Sword	کرتل
Celebration of	
First day of harvesting by a Kashmiri farmer	کراو
Why	کند۔ کندے
Body, man	کند
Well	کھوہس۔ کھوہ
Eagerness	کل
Tomorrow	کاگر

No one	کوئہ
No one	کوئہ جو۔ کوئہ
Oar	کھوڑ
Oneness	بہر
Alone	کراچی
Store	کھلس۔ کھل
Farming	کشت کار
Vinegar	کانز
Concentration	کل
Desire	کامن
Skelton	کینفر
Scorpion	کروڑم
Good deed	کر یا۔ کر یہہ
Arrow	کان
Earn	کسب
Bad company	کوزن
Bust, body	کا ہے
Anger	کروڑ
Intention	کازن
Of famine, of recent past, actor	کا لگو۔ کیلک
One time eating/ Supper	کالس۔ کال
Weed	کچھ
Chatty	کھتہ بکارتی
Frustrate	کلن۔ کول گرون
Dump mile	کرہس۔ کر وہ

Crockery seller	کاڑوان
An ordinary bush	کرده
Craving	کا مَنز
Store	کچھن
Vinegar	کانز
Musk	کافور
Darkness	گئے۔ گپہ
A Kashmiri ritual wherein a farmer distributes rice and walnut among children on the first day of tilling his fields in spring	گولگل
Hearth	گجہ۔ گجر
Urine	گرمیت
Time	گرے۔ گڑ
Goat	گوٹھان
Hidden	گپتہ
Mace	گورہ
Count, successful	گزنند
Light	گاٹر
Conkers	گوگل
Roaring	گیزان
Beggar	گدا
Spiritual guide	گور
A place not governed by laws of space and time	لامکان

Greed	لوب
Building	رے۔ ر
Tugged at	لم
Annihilate	لرپار
Humility	لہرم
Love	لے
Way, devotion	لورہ
Crush, humiliate	لیتہ
Destiny	لائس۔ لون
Destroy	لورن۔ نیند
Cradle	منزولی۔ منزل
Lust	مہس۔ مہ
Loot	مہتہ
Death	مرگ
Face, appearance	موکھ
Ignorant	نڈ
Month of winter	ماگ
Headman	موقدم
Snake	مار
Welcome	مازن
Broad day	مندس
Moment	موس
Jewel	مونتہ
Wine	مس
Edifice	مندور

Good deeds, beautiful	نندى
Virtuous	نندو
Self, breaths	نفس
Weeding out	ننڍ
Forgive	نوار
Call	ناد
Hell	نرگ
One who has faced much difficulties, shameless	نار دزاوسون
Hard boulder	نلہ وٹھ
Hut	ننڙ
High altitude meadows	نہین۔ نئے
Shopkeeper, plough	واڻی
Heart	دوتہ
High	ووگن۔ ووگن
Powerful men, brave	وہر
Pretext	وکائن۔ وکانہ
Quickly	ویلو ویلد
Weed	ہامہ
Fog	پنر
Brawl	وادواد
Consider	ونہن
Crop-up	وویرہ
Smart	وُد
Bones	وستخان

Pomp and show	دوتھ
Heart	وانجی
Mane (of horse), rein in	وگی
Habitat	واس
Application	وہنتھ
River Jhelum	وہتھ
Supplies (especially food)	وے
Love	ویرے
Head	وور
Monkeys	واندر
Ornament	وے۔ وس
Otter	وودر
Deer	ہرنسہ۔ ہرنہ
Rope	ہب
Allegation	ہانزہ
Companion	ہم قرہنس
Being, body	ہنگرے
Hunger	ہودہ
Dandelion	ہند
Worthless	ہار
Driven (to gather or disperse)	ہک
Necklaces	ہنڈورن۔ ہنڈرہ
Shed	ہورمت
Criticize	ہیڈو۔ ہڈن
Enjoyment	ہوس

Locust	ہالو
Sheep	ہندو
Admiration	ہرہ
Yoke of plough	یہ پٹ
Youthful	یاؤن - یاؤن
Lord	یزدان

About the Author

Bashir Talib – an outstanding educationist, an inquisitive scientist, a dedicated social worker and a spiritual mentor – was born in 1960 in an economically less affluent and educationally less advanced family in South Kashmir's Islamabad (Anantnag) town. Under tough and telling circumstances he qualified Bachelor's in Science and Master's in Education. Having started his professional career as a Government school teacher, he soon gave up the job and opted for an independent career as an educationist and science communicator. Mr. Talib is an inspiration for thousands of students and youth who under his guidance have participated in science exhibitions, conferences and educational camps. He is the author of several books in English and Urdu that address diverse issues pertaining to education, society and literature. Besides the present volume on Shaikh-ul Aalam, some of his other works include *Our Society*, *Aarzoo* (Aspiration), *Convenient and Comfortable Ways of Living*, *Mukhtasar Nama* (Concisely), *Risal-i-Aetiqad* (Treatise on Faith), *Practical Lesson Planning*, *Practical Micro-teaching* and *Practical Internship*. In 2009, the author was awarded third prize in a National level essay competition organised by Ministry of Human Resource Development, Government of India.

Spiritual Concepts of Nund Reshi

An Islamic Perspective

Spiritual Concepts of Nund Reshi: An Islamic Perspective focuses on the fact that Islam shares common values of Oneness of God and goodness with all other religions. The book presents its thesis through unique *shruks* (shlokas) of medieval Kashmiri Sufi saint, Nund Reshi, popularly known as Shaikh-ul Aalam (the priest of whole world), putting these *shlokas* in Islamic perspective. The translation of the poetry has been kept as literal as possible to help students and other interested readers in understanding old fashioned Kashmiri language of this poetry. This makes the book important for the Kashmiri youth who are the first inheritors of the message of the saint and on whose shoulders the responsibility of spreading this message lies.



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